

PHÆDRUS

Aug. Liberti

FABULARUM Libri V.

*Juxta Exemplar a PETRO BURMANNO
editum, 1727.*

Cui subnectitur versio Anglica, in scholarum
usum, ad verbum, quoad per utriusque
linguæ indolem fieri licuit, expressa.

*Cum notis criticis, & auctoris sensum illustrantibus, ex
eodem Burmanno, aliisque magnam partem desumptis.*

OR, THE
FABLES
OF
PHÆDRUS.

WITH A

Literal *English* Translation, for the Use
of SCHOOLS.

To which are added CRITICAL NOTES.

*The SECOND EDITION, Revised and Improved by
the TRANSLATOR.*

EDINBURGH:

Printed for G. CRAWFURD, W. GORDON,
J. BROWN, and C. WRIGHT, Booksellers
in the Parliament-Closet. M DCC LV.



T H E P R E F A C E.

MANY and various are the methods, which men of genius and learning have proposed, for acquiring the *Latin* tongue; some would have it learn'd, like other living languages, by use and conversation: And, no doubt, to have *Latin*, as his own mother tongue, talked into a boy, is by far the most natural and expeditious way for attaining this end, could it be put in practice. But alas! how few are there who have such a stock of *Latin*, as to be able readily to express their thoughts even in writing, upon so many different topics as occur in conversation, with a just propriety of language, suited to the different subjects. To write true classic *Latin* requires a masterly skill in all the polite authors of that language, a constant imitation of these great patterns, a strong memory, able to retain most of the expressions and idioms, so as to answer all subjects, at least where the customs of the *Romans* and our own country agree; and a politeness of taste, to apply them with propriety and elegance, according to all their different uses and acceptations. Such a thorough knowledge an *Erasmus* or *Buchanan* were only masters of. Nay, *Erasmus* (as Mr. *Clark* quotes him) says somewhere in his epistles, 'That a man may sooner acquire a competent skill in the three faculties of law, physick and divinity, to qualify him for a doctor's degree in each, than attain a ready use of a good *Latin* stile.'

If then there be very few, who have arriv'd at this perfection in the *Latin* Tongue, so as only to write it with propriety and elegance, what shall we say of those many who pretend to an extemporary fluency in speaking it?

This I think, without farther insisting on the matter, makes it glaringly evident, how impracticable it

is to acquire the *Latin* tongue by speaking and conversation. Practice, I own, and an assiduous imitation of the classic authors, may give one a faculty of talking upon some general topicks; but, pray, what is this to the compass of the language? How few are there, if any, who can keep up a discourse in elegant *Latin*, upon that vast variety of subjects comprehended under the extent of the *Latin* tongue? Nay, who even can talk upon the common topicks of conversation and familiar discourse, with that propriety of expression which the genius of the language requires? *Montagne* indeed tells us, That the *Latin* was his mother tongue, as being that which he learned first of all, and with such success (*Liv. i. ch. 5.*) *Qu'il avoit plus de six ans, avant qu'il entendist non plus de Francois, que d'Arabesque, & sans art, sans livre, sans grammaire, ou precepte, sans fouet & sans larmes, j'avois appris du Latin tout aussi pur que mon Maistre d'Ecole le sçavoit; car je ne le pouvois avoir meslé ny alteré.* That is, 'That he was more than five years old, before he heard any thing more of *French* than *Arabick*. He adds, And without art, book, grammar or precept, without coming under the discipline of the rod, I learn'd *Latin* altogether as pure as my schoolmaster himself knew it; for it was not in my power to make any the least alteration in it.' And, no doubt, if his master spoke it with the *Roman* purity, the scholar would likewise do the same; and he must have been equal, if not superior to the greatest masters of that language, who, even in their otherwise elegant writings, could not help sliding into some modern barbarisms; and far less could they avoid falling into a great many more in their conversation. But then, such masters as these, like comets, appear but seldom, and therefore no fix'd or general rules can be given about them.

The method of *Comenius* in his *janua linguarum*, seems indeed very well calculated for a speedy attaining a general skill in the *Latin*, or any language else, provided

The P R E F A C E.

v

ed the *Latin* was truly *Roman*, whereas it is little better than modern school-jargon. And indeed it would require an uncommon command of the language, to go thro' such a vast variety of subjects, with all that propriety of terms suitable to the genius of the *Latin* tongue. But then tho' it were writ in a handsome *Roman* stile, the best and readiest way of being perfect in this *Latin*, would be for the scholar to read the *English* so oft into the *Latin*, until he was entire master of it; which leads me to Mr. *Clarke's* method, late master of the grammar-school in *Hull*, who would have scholars begin with literal translations of the most easy *Latin* authors, whereby they may be furnished with proper words in their own language, coming as near the *Latin* as is possible, to express the meaning of every *Latin* word, yet so as to bear a reading in the *English*, without being absolutely barbarous and unintelligible. Now, if boys had first perfectly learned by heart the declensions of *Nouns* and *Pronouns*, and the formation of the *Verbs*, and have been acquainted with the general rules of *Syntax* and the *Prepositions*, I have found by experience Mr. *Clarke's* translations to be of vast advantage to scholars thus prepared before-hand, either for understanding the *Latin*, so as to translate it readily into *English*; or on the other hand, by reading the translation back into the original *Latin* of the author, for acquiring a ready faculty of making true classic *Latin*, which is the most difficult part of a school-education.

By the help of a literal translation, boys become perfect in the lesson which the master sets them, in as short time as the master would have spent in rendering the same *Latin* twice or thrice before them into his own *English*. Here then all this time is sav'd, and may be employ'd to far better purpose, by the master's having his eye upon his scholars, to make them buckle to their business, and to keep them steady and in earnest to it till they be perfect in it; which great advantage the scholars are unavoidably depriv'd of, if they are not provided with such translations. For
when

when they are set down to try what they can recollect of the master's explication, perhaps some of the sprightly and attentive boys may go through with it easily and quickly ; but then, what comes of the more slow and sauntering boys, and whose memories are not good, who make up by far the greatest part of a school ? Why certainly they must be obliged at every stop to pace it up and down to the master, to have such a passage explained to them ; and next, so many more are ready to tease him with other questions, and so many again after them. How then is it possible for the master to observe what the other boys are doing, who are not immediately consulting him. They, no doubt, must be either sauntering and trifling away their time, or perhaps much worse employ'd, till they have an opportunity of being heard in their turn, if they have any inclination that way : or, they must be left to the assistance of their more sprightly school-fellows, who by this method are suppos'd to be masters of so much patience, as to struggle contentedly with the slowness, or inadvertency and heedlessness of their fellow pupils, without giving them the discouraging names of blockheads and dunces ; or, at least obliging them to compound for some reward, which has as little tendency toward their improvement.

Now these inconveniencies happen, even where a master has only one class to attend. What miserable mispending of time must there then be in a school, where the master has four or five classes to take care of ? I have heard gentlemen, otherwise of very good sense, confess, that they had no other view in sending their sons to school, than only to keep them out of harm's way. Now I am afraid, on the contrary, that in a school where there is only one master, or even two, though never so well qualified for their business, the greater part of the scholars are so far from being kept out of harm's way, that they are suffering all the while not only loss of time and money, but are contracting a habit of idleness and sauntering, which renders them afterwards incapable of application to any serious

The P R E F A C E.

vii

Serious business at all. Whereas, if boys have a translation of their author ready at hand, they can consult it every one by himself, trusting intirely to their own industry, without being obliged to have recourse even to their master, and far less to the assistance of their impatient or haughty school-fellows. And the master's great business in the mean time will be to keep the scholars intent and serious to their lesson, till they be perfect in it ; so that by his help even one master is capable to keep five or six different classes hard at work, with as much ease, as to the translation at least, as he would keep one boy to the same lesson, provided only they be near of equal parts and application.

The design of literal translations is not only for the understanding the standard authors of any language thus translated, but especially for qualifying scholars to write and speak that language, by their being accustomed to render not only the literal, but likewise the elegant translations of the authors back into the original. There is an observation founded upon certain experience, that a language which we would learn, and which we translate from, is never so well fix'd in our memory, as that which we translate into ; for this very good reason, because our thoughts are more intent upon the latter than the former. If we read a *Latin* author which we understand, without comparing his language with any other, so far at least our thoughts are less distracted, and we are sure more readily to remember his expressions ; whereas, when we read him into another language, our thoughts are taken up most with the choice we shall make of the precise words and forms of speaking, most suitable to represent the author's meaning ; which therefore demanding more our attention, and being last in our thoughts must necessarily stick more closely by us. In consequence of this, the usual method of turning *Latin* into *English* cannot near so well answer the end of attaining a faculty of writing, and in course of speaking elegant *Latin*, as a constant custom of rendering
first

first literal as the easiest, and afterwards just and proper translations into the precise *Latin* of the authors. If a scholar was so far master of five or six of the first rate writers of the *Latin* tongue, as that upon hearing any part, not only of the literal, but especially of the just and polite translations of these authors, he could immediately render it into the original *Latin*; I'm very certain, he would have a greater stock of pure elegant *Latin*, than is commonly got either at school or university by the usual method of education. Nay, it may be affirm'd with good reason that this is equal, if not preferable to conversation itself; because these authors being the standards of language, furnish the scholar with more proper and elegant *Latin*, than even the greatest masters of that tongue among the moderns could suggest in the way of conversation.

This author not being designed to begin boys with, it is supposed they know so much *Latin*, as to judge what *English* words in the version answer those in the original. Nor was the version designed to be read by itself, but along with the original text. And if I have kept to the letter only, so far as to hit the meaning of the author, and yet be understood at the same time, tho' the *English* be stiff and awkward, this was all that could be expected from a performance of this nature. If you would be acquainted with the Spirit of the author, you must have recourse to the original, there is nothing to be found in the translation but his body. And yet I'm much afraid I have followed this so close, that I have trod on his heels and hurt him, tho' I did all I could to avoid it; for I put the translation with the notes into the hands of very able judges, to whom I own myself very much obliged for their corrections.



P H A E D R I

P H Æ D R I,

AUGUSTI LIBERTI,

FABULARUM

ÆSOPICARUM

LIBER PRIMUS.

PROLOGUS.

ÆSOPUS auctor quam materiam reperit,
Hanc ego polivi versibus senariis.
Duplex libelli dos est: quod risum movet,
Et quod prudenti vitam consilio monet.
Calumniari si quis autem voluerit,
Quod arbores loquantur, non tantum ferac;
Fictis jocari nos meminerit fabulis.

(1) F A B. I.

Lupus & Agnus.

AD rivum eundem lupus & agnus venerant,
Siti compulsi: superior stabat lupus,
Longeque inferior agnus: tunc fauce improbâ
Latro incitatus, jurgii causam intulit.
Cur, inquit, turbulentam fecisti mihi
Istam bibenti? Laniger contrâ timens,
Quî possum, quæso, facere, quod quereris, Lupe?

A

A te

2 PHÆDRI FABULARUM

A te decurrit ad meos haustus liquor.
 Repulsus ille veritatis viribus,
 Ante hos sex menses male, ait, dixisti mihi. 10
 Respondit agnus: equidem natus non eram.
 Pater, hercule, tuus, inquit, maledixit mihi.
 Atque ita correptum lacerat, injustâ necē.
 Hæc propter illos scripta est homines fabula,
 Qui fictis causis innocentes opprimunt.

(2) F A B. II.

Rana Regem petentes.

Athenæ cum florent æquis legibus,
 Proca libertas civitatem miscuit,
 Frenumque solvit pristinum licentia.
 Hinc conspiratis factionum partibus,
 Arcem tyrannus occupat Pisistratus. 5
 Cum tristem servitutem flerent Attici,
 Non quia crudelis ille; sed quoniam grave
 Omne insuetis onus, & cœpissent queri;
 Æsopus talem tum fabellam retulit.

Ranæ, vagantes liberis paludibus,
 Clamore magno regem petiere à Jove,
 Qui dissolutos mores vi compesceret.
 Pater Deorum risit, atque illis dedit
 Parvum tigillum; missum quod subito vadi 10
 Motu sonoque terruit pavidum genus.
 Hocmersum limo cum jaceret diutius,
 Forte una tacite profert e stagno caput,
 Et, explorato rege, cunctas evocat.
 Illæ, timore posito, certatim adnatant,
 Lignumque supra turba petulans infilit: 20
 Quod cum inquinassent omni contumeliâ,
 Alium rogantes regem misere ad Jovem,
 Inutilis quoniam esset, qui fuerat datus.
 Tum misit illis hydram, qui dente aspero
 Corripere cœpit singulas; frustra necem 25
 Fugitant inertes; vocem præcludit metus.
 Partim igitur dant Mæcenas mandata ad Jovem,

Adficiis



LIBER I.

3

Adflctis ut succurrat. Tunc contrà Deus :
Quia noluitis vestrum ferre, inquit, bonum ;
Malum perferte. Vos quoque, o cives, ait,
Hoc sustinete, majus ne veniat malum.

30

(3) F A B. III.

Graculus superbus & pavo.

NE gloriari libeat alienis bonis,
Suoque potius habitu vitam degere,
Æsopus nobis hoc exemplum prodidit.

Tumens inani Graculus superbiâ,
Pennas, pavoni quæ deciderant, sustulit,
Seque exornavit : deinde contemnens suos
Formoso se pavonum immiscuit gregi.

5

Illi impudenti pennas eripiunt avi,
Fugantque rostris. Male mulcatus graculus
Redire mœrens cœpit ad proprium genus :

10

A quo repulsus tristem sustinuit notam.
Tum quidam ex illis, quos prius despexerat :
Contentus nostris si fuisses sedibus,
Et, quod natura dederat, voluisses pati,
Nec illam expertus esses contumeliam,
Nec hanc repulsam tua sentiret calamitas.

15

(4) F A B. IV.

Canis per fluvium carnem ferens.

AMittit merito proprium, qui alienum adpetit.
Canis per flumen, carnem dum ferret, natans,
Lympharum in speculo vidit simulacrum suum :

Aliamque prædam ab alio ferri putans,
Eripere voluit : verum decepta aviditas

5

Et, quem tenebat ore, demisit cibum,
Nec, quem petebat, adeo potuit adtingere.

(5) F A B.

(5) F A B. V.

Vacca & Capella, Ovis & Leo.

NUnquam est fidelis cum potente societas :
 Testatur hæc fabella propositum meum.
 Vacca & Capella, & patiens Ovis injuriæ,
 Socii fuere cum Leone in saltibus.
 Hi cum cepissent cervum vasti corporis,
 Sic est locutus, partibus factis, Leo :
 Ego primam tollo, nominor quia Leo ;
 Secundam, quia sum fortis, tribuetis mihi ;
 Tum quia plus valeo, me sequetur tertia ;
 Malo adficietur, si quis quartam tetigerit.
 Sic totam prædam sola improbitas abstulit.

(6) F A B. VI.

Ranæ ad solem.

Vicini Furis celebres vidit nuptias
 Æsopus, & continuo narrare incipit :
 Uxorem quondam Solem velle ducere,
 Clamorem Ranæ sustulere ad sidera.
 Convicio permotus quærit Jupiter
 Caussam querelæ. Quædam tum stagni incola,
 Nunc, inquit, omnes unus exurit lacus,
 Cogitque miseras aridâ sede emori.
 Quidnam futurum est, si crearit liberos ?

(7) F A B. VII.

Vulpis ad personam tragicam.

Personam tragicam forte vulpis viderat :
 O quanta species, inquit, cerebrum non habet !
 Hoc illis dictum est, quibus honorem & gloriam
 Fortuna tribuit, sensum communem abstulit.

(8) F A B.

(8) F A B. VIII.

Lupus & Gruis.

Qui pretium meriti ab improbis desiderat,
 Bis peccat; primum quoniam indignos adjuvat;
 Impune abire deinde quia jam non potest.

Os devoratum fauce cum hæeret Lupi,
 Magno dolore victus, cœpit singulos
 Inlicere pretio, ut illud extraherent malum.
 Tandem persuasa est jurejurando Gruis,
 Gulæque credens colli longitudinem,
 Periculosam fecit medicinam Lupo.
 Pro quo cum pactum flagitaret præmium:
 Ingrata es, inquit, ore quæ nostro caput
 Incolume abstuleris, & mercedem postulas.

(9) F A B. IX.

Passer & Lepus.

Sibi non cavere, & aliis consilium dare,
 Stultum esse, paucis ostendamus versibus.
 Oppressum ab Aquilâ, fletus edentem graves,
 Leporem objurgabat Passer: ubi pernicitas
 Nota, inquit, illa est? quid ita cessarunt pedes?
 Dum loquitur, ipsum Accipiter nec opinum rapit,
 Questuque vano clamitantem interficit.
 Lepus semianimus mortis in solatio;
 Qui modo securus nostra inridebas mala,
 Simili querelâ fata deploras tua.

(10) F A B. X.

Lupus & Vulpis judice Simio.

Quicumque turpi fraude semel innotuit,
 Etiam si verum dicit, amittit fidem.
 Hoc attestatur brevis Æsopi fabula.
 Lupus arguebat Vulpem furti crimine:
 Negabat illa, se esse culpæ proximam.

Tunc

6 PHÆDRI FABULARUM

Tunc iudex inter illos sedit Simius :
 Uterque causam cum perorassent suam,
 Dixisse fertur Simius sententiam :
 Tu non videris perdidisse, quod petis ;
 Te credo surripuisse, quod pulchre negas.

10

(11) F A B. XI.

Asinus & Leo venantes.

Virtutis expers, verbis jactans gloriam,
 Ignotos fallit, notis est derisui.
 Venari Asello comite cum vellet Leo,
 Contextit illum frutice, & admonuit simul,
 Ut insuetâ voce terreret feras,
 Fugientes ipse exciperet, Hic auritulus
 Clamorem subito totis tollit viribus,
 Novoque turbat bestias miraculo.
 Quæ dum paventes exitus notos petunt,
 Leonis adfliguntur horrendo impetu ;
 Qui, postquam cæde fessus est, Asinum evocat,
 Jubetque vocem premere. Tunc ille insolens ;
 Qualis videtur opera tibi vocis meæ ?
 Insignis, inquit, sic, ut nisi nossem tuum
 Animum genusque, simili fugissem metu.

3

10

15

(12) F A B. XII.

Cervus ad Fontem.

Laudatis utiliora, quæ contemseris,
 Sæpe inveniri, hæc exserit narratio.
 Ad fontem Cervus, cum bibisset, restitit,
 Et in liquore vidit effigiem suam.
 Ibi dum ramosa mirans laudat cornua,
 Crurumque nimiam tenuitatem vituperat,
 Venantium subito vocibus contreritus,
 Per campum fugere cœpit, & cursu levi
 Canes elusit. Silva tum excepit ferum,
 In quâ retentis impeditus cornibus,
 Lacerari cœpit moribus sævis canum.

5

10

Tunc

LIBER I.

7

Tunc moriens vocem hanc edidisse dicitur:
O me infelicem! qui nunc demum intelligo,
Utilia mihi quàm fuerint, quæ despexeram,
Et, quæ laudaram, quantum luctus habuerint.

15

(13) F A B. XIII.

Vulpis & Corvus.

Qui se laudari gaudent verbis subdolis,
Seræ dant pœnas turpes pœnitentiæ.
Cum de fenestrâ corvus raptum caseum
Comeſſe vellet, celsâ residens arbore;
Hunc vidit vulpis, deinde sic cœpit loqui:
O qui tuarum, corve, pennarum est nitor!
Quantum decoris corpore & vultu geris!
Si vocem haberes, nulla prior ales foret.
At ille stultus, dum vult vocem ostendere,
Amisit ore caseum, quem celeriter
Dolosa vulpis avidis rapuit dentibus.
Tum demum ingemuit Corvi deceptus stupor.
Hac re probatur, ingenium quantum valet,
Virtute & semper prævalet sapientia.

10

(14) F A B. XIV.

Ex Sutore Medicus.

Malus cum futor, inopiâ deperditus,
Medicinam ignoto facere cœpisset loco,
Et venditaret falso antidotum nomine,
Verbosus adquisivit sibi famam strophis.
Hîc cum jaceret morbo confectus gravi
Rex urbis, ejus experiendi gratiâ,
Scyphum poposcit, fusâ dein simulans aquâ
Antidoto miscere illius se toxicum,
Hoc bibere jussit ipsum, posito præmio.
Timore mortis ille tum confessus est,
Non artis ullâ medicæ se prudentiâ,
Verum stupore vulgi factum nobilem.
Rex advocatâ concione hæc edidit:

5

10

Quanta

8 PHÆDRI FABULARUM

Quantæ putatis esse vos dementiæ,
Qui capita vestra non dubitatis credere,
Cui calceandos nemo commisit pedes?

Hoc pertinere ad illos vere dixerim,
Quorum stultitiâ quæstus impudentiæ est.

(15) F A B. XV.

Asinus ad senem Pastorem.

IN principatu commutando civium,
Nil præter domini nomen mutant pauperes.
Id esse verum, parva hæc fabella indicat.

Asellum in prato timidus pascebat senex.
Is, hostium clamore subito territus,
Suadebat Asino fugere, ne possent capi.
At ille lentus: quæso, num binas mihi
Clitellas impositurum victorem putas?
Senex negavit. Ergo quid refert mea,
Cui serviam? clitellas dum portem meas.

(16) F A B. XVI.

Cervus & Ovis.

FRaudator nomen quum locat sponso improbo,
Non rem expedire, sed mala videre expetit.

Ovem rogabat Cervus modium tritici,
Lupo sponse: at illa, præmetuens doli:
Rapere atque abire semper adsuevit lupo,
Tu de conspectu fugere veloci impetu:
Ubi vos requiram, quum dies advenerit?

(17) F A B. XVII.

Ovis, Canis & Lupus.

Solent mendaces luere pœnas malefici.
Calumniator ab ove cum peteret Canis,
Quem commodasse panem se contenderet;
Lupus citatus testis, non unum modo
Deberi, dixit, verum adfirmavit decem.

LIBER I.

9

Ovis, damnata falso testimonio,
Quod non debebat, solvit. Post paucos dies
Bidens jacentem in fovea prospexit lupum:
Hæc, inquit, merces fraudis a superis datur.

(18) F A B. XVIII.

Mulier Parturiens.

Nemo libenter recolit, qui læsit, locum.
Instantè partu, mulier, actis mensibus,
Humi jacebat, flebiles gemitus ciens.
Vir est hortatus, corpus lecto reciperet,
Onus maturum melius quo deponeret.
Minime, inquit, illo posse confido loco
Malum finiri, quo conceptum est initio.

(19) F A B. XIX.

Canis Parturiens.

Habent insidias hominis blanditiæ mali,
Quas ut vitemus, versus subjecti monent.
Canis parturiens cum rogasset alteram,
Ut fœtum in ejus tugurio deponeret,
Facile impetravit: dein reposcenti locum
Preces admovit, tempus exorans breve,
Dum firmiores posset catulos ducere.
Hoc quoque consumto, flagitare validius
Cubile cœpit. Si mihi & turbæ meæ
Par, inquit, esse potueris, cedam loco.

(20) F A B. XX.

Canes Famelici.

Stultum consilium non modo effectu caret,
Sed ad perniciem quoque mortales devocat.
Corium depressum in fluvio viderunt Canes:
Id ut comesse extractum possent facilius,
Aquam cœpere ebiberè: sed rupti prius
Periere, quam, quod petierant, contingerent.

B

(21) F A B.

10 PHÆDRI FABULARUM

(21) F A B. XXI.

Leo senex, Aper, Taurus & Asinus.

Quicumque a nīsit dignitatem pristinam,
Ignavis etiam jocus est in casu gravi.
Defectus ann's & desertus viribus
Leo quum iaceret, spiritum extremum trahens,
Aper fulmineis ad eum venit dentibus, 5
Et vindicavit ictu veterem injuriam :
Infestis Taurus mox confodit cornibus
Hostile corpus. Asinus, ut vidit ferum
Impune lædi, calcibus frontem exterit.
At ille exspirans : Fortes indigne tuli 10
Mihi insultare ; te, naturæ dedecus,
Quod ferre certe cogor, bis videor mori.

(22) F A B. XXII.

Mustela & Homo.

Mustela ab homine presa, quum instantem necem
Effugere vellet ; quæso parce, inquit, mihi,
Quæ tibi molestis muribus purgo domum.
Respondit ille : faceres si caussâ meâ,
Gratum esset, & dedissem veniam supplici :
Nunc quia laboras, ut fruaris reliquiis,
Quas sunt rosuri, simul & ipsos devores,
Noli imputare vanum beneficium mihi.
Atque ita locutus, improbam leto dedit.
Hoc in se dictum debent illi agnoscere,
Quorum privata servit utilitas sibi, 10
Et meritum inane jactant imprudentibus.

(23) F A B. XXIII.

Canis fidelis.

Repente liberalis, stultis gratus est ;
Rerum peritis inritos tendit dolos.
Nocturnus quum fur panem misisset Cani,

Objecto,

LIBER I.

11

Objecto, tentans, an cibo possit capi:
 Heus, si, inquit, linguam vis meam præcludere, 5
 Ne latrem pro re domini, multum falleris.
 Namque ista subita me jubet benignitas
 Vigilare, facias ne meâ culpâ iucrum.

(24) F A B. XXIV.

Rana rupta & Bos.

INops, potèntem dum vult imitari, perit.
 In prato quondam Rana conspexit Bovem,
 Et, tacta invidiâ tantæ magnitudinis,
 Rugosam inflavit pellem: tum natos suos
 Interrogavit, an Bove esset latior. 5
 Illi negarunt. Rursus intendit cutem
 Majore nisu; & simili quæsit modo,
 Quis major esset. Illi dixerunt Bovem.
 Novissime indignata, dum vult validius
 Inflare sese, rupto jacuit corpore. 10

(25) F A B. XXV.

Canis & Crocodilus.

Consilia qui dant prava cautis hominibus,
 Et perdunt operam, et deridentur turpiter.
 Canes currentes bibere in Nilo flumine,
 A Crocodilis ne rapiantur, traditum est.
 Igitur cum currens bibere cœpisset canis, 5
 Sic Crocodilus: quamlibet lambe otio,
 Accede, pota leniter, & noli dolos,
 Inquit, vereri. At ille, facerem mehercule,
 Nisi esse scirem carnis te cupidum meæ.

(26) F A B. XXVI.

Vulpes & Ciconia.

Nulli nocendum; si quis vero læserit,
 Multandum simili jure fabella admonet.
 Vulpes ad cœnam dicitur Ciconiam

Prior

12 PHÆDRI FABULARUM

Prior invitasse, & illi in patena liquidam
 Posuisse sorbitionem, quam nullo modo
 Gustare esuriens potuerit Ciconia :
 Quæ Vulpem quum revocasset, intrito cibo
 Plenam lagonam posuit : huic rostrum inserens
 Satiatur ipsa, torquet convivam fame :
 Quæ quum lagonæ frustra collum lamberet,
 Peregrinam sic locutam volucrem accepimus :
 Sua quisque exempla debet æquo animo pati.

(27) F A B. XXVII.

Canis & Thesaurus & Vulturius.

HÆc res avaris esse conveniens potest,
 Et qui humiles nati, dici locupletes student.
 Humana effodiens ossa, thesaurum Canis
 Invenit, & violarat quia Manes Deos,
 Injecta est illi divitiarum cupiditas,
 Pœnas ut sanctæ religioni penderet.
 Itaque aurum dum custodit, oblitus cibi,
 Fame est consumptus ; quem stans Vulturius super
 Fertur locutus : O Canis, merito jaces,
 Qui concupisti subito regales opes,
 Trivio conceptus, & educatus stercore.

(28) F A B. XXVIII.

Vulpes & Aquila.

Quamvis sublimes debent humiles metuere,
 Vindicta dociti quia patet solertiæ.
 Vulpinos catulos Aquila quondam sustulit,
 Nidoque posuit pullis, escam ut carperent.
 Hanc persecuta mater orare incipit,
 Ne tantum miseræ luctum importaret sibi.
 Contempsit illa, tuta quippe ipso loco.
 Vulpes ab arâ rapuit ardentem facem,
 Totamque flammis arborem circumdedit,
 Hosti dolorem damno miscens sanguinis.

Aquila

LIBER I.

13

Aquila ut periclo mortis eriperet suos,
Incolumes natos supplex vulpi tradidit.

(29) F A B. XXIX.

Asinus irridens Aprum.

PLerumque stulti risum dum captant levem,
Gravi destringunt alios contumeliâ,
Et sibi nocivum concitant periculum.

Asellus apro cum fuisset obvius,
Salve, inquit, frater. Ille indignans repudiat
Officium, & quærit, cur sic mentiri velit?

Asinus demisso pene: si similem negas
Tibi me esse, certe simile est hoc rostro tuo.
Aper cum vellet facere generosum impetum,
Repressit iram: Et, facilis vindicta est mihi;
Sed inquinari nolo ignavo sanguine.

(30) F A B. XXX.

Ranae metuentes Taurorum prælia.

HUmiles laborant, ubi potentes dissident.
Rana, in palude pugnam Taurorum intuens,
Heu, quanta nobis instat perniciēs! ait.

Interrogata ab alia, cur hoc diceret,
De principatu cum decertarent gregis,
Longeque ab illis degerent vitam boves:

Est statio separata, ac diversum genus;
Sed pulsus regno nemoris qui profugerit,
Paludis in secreta veniet latibula,
Et proculcatas obteret duro pede.

Caput ita ad nostrum furor illorum pertinet.

(31) F A B. XXXI.

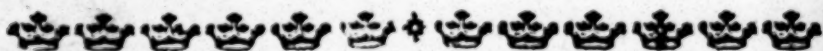
Milvus & Columbae.

Qui se committit homini tutandum improbo,
Auxilia dum requirit, exitium invenit.
Columbae saepe cum fugissent Milvum;

E:

14 PHÆDRI FABULARUM

Et celeritate pennæ vitassent necem,
 Consilium raptor vertit ad fallaciam,
 Et genus inerme tali decepit dolo:
 Quare sollicitum potius ævum ducitis,
 Quam me creatis isto regem sædere,
 Qui vos ab omni tutas præstem injuria?
 Illæ credentes, tradunt sese Miluo:
 Qui, regnum adeptus, cœpit vesci singulas,
 Et exercere imperium sævis unguibus.
 De reliquis tunc una; Merito plectimur.



P H Æ D R I F A B U L A R U M

L I B E R S E C U N D U S .

A U C T O R .

EXEMPLIS continetur Æsopi genus,
 Nec aliud quidquam per fabellas quæritur,
 Quam corrigatur error ut mortalium,
 Acuatque sese diligens industria.
 Quicumque fuerit ergo narranti jocus,
 Dum capiat aurem, & servet propositum suum,
 Re commendatur, non auctoris nomine.
 Equidem omni eura morem servabo senis:
 Sed si libuerit aliquid interponere,
 Dictorum sensus ut delectet varietas,
 Bonas in partes, Lector, accipias velim.
 Ita: si repender ipsa brevitatem gratiam:
 Cujus verbosa ne sit commendatio,
 Attende, cur negare cupidus debeas;
 Modestis etiam offerre, quod non petierint.

(32) F A B .

LIBER II.

15

(32) F A B. I.

Juvenecus, Leo & Prædator.

Super Juvenecum stabat dejectum Leo.
Prædator intervenit, partem postulans:
Darem, inquit, nisi soleres per te sumere:
Et improbum rejecit. Forte innoxius
Viator est deductus in eundem locum,
Feroque viso retulit retro pedem.

Cui placidus ille; Non est quod timeas, ait,
Et, quæ debetur pars tuæ modestiæ,
Audacter tolle. Tunc diviso tergore,
Silvas petivit, homini ut accessum daret.

Exemplum egregium prorsus & laudabile:
Verum est aviditas dives, & pauper pudor.

(33) F A B. II.

Anus diligens virum ætatis mediæ, item Puella.

A Feminis utcumque spoliari viros,
Ament, amentur, nempe exemplis discimus.

Ætatis mediæ quemdam mulier non rudis
Tenebat, annos celans elegantiam:
Animosque ejusdem pulchra juvenis ceperat.

Ambæ, videri dum volunt illi pares,
Capillos homini legere cœpere invicem:
Quum se putaret fingi curâ mulierum,
Calvus repente factus est; nam funditus
Canos puella, nigros anus evellerat.

(34) F A B. III.

Homo & Canis.

Aceratus quidam morsu vehementis canis,

Tinctum cruore panem misit malefico,
Audierat esse quod remedium vulneris.

Tunc sic Æsopus: Noli coram pluribus
Hoc facere canibus, ne nos vivos devorent,

Quum

16 PHÆDRI FABULARUM

Quum scierint esse tale culpæ præmium.
 Successus improborum plures adlicit.

(35) F A B. IV.

Aquila, Feles, & Aper.

Aquila in sublimi quercu nidum fecerat :
 Feles cavernam nacta in mediâ pepererat :
 Sus nemoricultrix foetam ad imam posuerat.
 Tum fortuitum Feles contubernium
 Fraude & sceleratâ sic evertit malitiâ.
 Ad nidum scandit volucris : perniciës, ait,
 Tibi paratur, forsan & miseræ mihi ;
 Nam fodere terram quod vides quotidie
 Aprum insidiosum, quercum vult evertere,
 Ut nostram in plano facile progeniem opprimat.
 Terrore offuso & perturbatis sensibus,
 Derepit ad cubile fetosæ suis ;
 Magno, inquit, in periculo sunt nati tui.
 Nam simul exieris pastum cum tenero grege,
 Aquila est parata rapere porcellos tibi.
 Hunc quoque timore postquam complevit locum,
 Dolosa tuto condidit sese cavo :
 Inde evagata noctu, suspenso pede,
 Ubi escâ se replevit & prolem suam,
 Pavorem simulans prospicit toto die.
 Ruinam metuens Aquila ramis desidet :
 Aper rapinam vitans non prodit foras.
 Quid multa ? in mediâ sunt consumpti cum suis,
 Felisque catulis largam præbuerunt dapem.
 Quantum homo bilinguis sæpe concinnet mali,
 Documentum habere stulta credulitas potest.

(36) F A B. V.

Cæsar ad Atriensem.

Est ardelionum quædam Romæ natio,
 Trepide concursans, occupata in otio,
 Gratis anhelans, multa agendo nihil agens,

LIBER II.

17

Sibi molesta, & aliis odiosissima.

Hanc emendare, si tamen possum, volo

5

Verâ fabellâ ; pretium est operæ attendere.

Cæsar Tiberius quum, petens Neapolim,

In Misenensem villam venisset suam,

Quæ monte summo, posita Luculli manu,

Prospectat Siculum & prospicit Tuscum mare ;

10

Ex alticinētis unus atrienlibus,

Cui tunica ab humeris linteo Pelusio

Erat destrieta, cirris dependentibus,

Perambulante læta domino viridia,

Alveolo cœpit ligneo conspergere

15

Humum æstuantem, come officium jactitans :

ed deridetur. Inde notis flexibus

Præcurrit alium in xystum, sedans pulverem.

Agnoscit hominem Cæsar, remque intelligit.

Id ut putavit esse nescio quid boni,

20

Heus, inquit Dominus ; ille enimvero adfilit,

Donationis alacer certæ gaudio.

Tum sic jocata est tanti majestas Ducis :

Non multum egisti, & opera nequidquam perit ;

Multo majoris alapæ mecum veneunt.

(37) F A B. VI.

Aquila, Cornix, & Testudo.

Contra potentes nemo est munitus satis ;

Si vero accessit consiliator maleficus,

Vis & nequitia quidquid oppugnant, ruit.

Aquila in sublime sustulit Testudinem :

Quæ cum abdidisset corneâ corpus domo,

5

Nec ullo pacto lædi posset condita ;

Venit per auras Cornix ; & propter volans,

Opimam sane prædam rapuisti unguibus,

sed, nisi monstraro, quid sit faciendum tibi,

Gravi nequidquam te lassabit pondere.

10

Promissâ parte, suadet, ut scopulum super

Altis ab astris duram inlidat corticem,

quâ comminutâ facili vescatur cibo.

C

Inducta

18 PHÆDRI FABULARUM

Inducta verbis Aquila, monitis paruit,
 Simul & magistræ large divisit dapem.
 Sic tuta quæ naturæ fuerat munere,
 Impar duabus occidit tristi nece.

(38) F A B. VII.

Muli & Latrones.

MUli gravati sarcinis ibant duo ;
 Unus ferebat fiscos cum pecunia,
 Alter tumentes multo saccos hordeo.
 Ille onere dives, celsâ cervice eminens,
 Clarumque collo jactans tintinnabulum :
 Comes quieto sequitur & placido gradu.
 Subito latrones ex insidiis advolant,
 Interque cædem ferro mulum trusitant.
 Diripiunt nummos, negligunt vile hordeum.
 Spoliatus igitur casus quum fleret suos,
 Equidem, inquit alter, me contemptum gaudeo.
 Nam nihil amisi, nec sum læsus vulnere.

Hoc argumento tuta est hominum tenuitas,
 Magnæ periculo sunt opes obnoxia.

(39) F A B. VIII.

Cervus & Boves.

CERVUS nemorosus excitatus latibulis,
 Ut venatorum fugeret instantem necem,
 Cæco timore proximam villam petit,
 Et opportuno se bubili condidit.
 Hîc bos latenti, quidnam voluisti tibi,
 Infelix, ultro qui ad necem cucurreris,
 Hominumque tecto spiritum commiseris ?
 At ille supplex : Vos modo, inquit, parcite,
 Occasione rursus erumpam datâ.
 Spatium diei noctis excipiunt vices.
 Frondem bubulcus adfert, nec ideo videt.
 Eunt subinde & redeunt omnes rustici,
 Nemo animadvertit : transit etiam villicus,

LIBER II.

19

Nec ille quidquam sentit. Tum gaudens ferus

Bobus quietis agere cœpit gratias,

15

Hospitium aduerso quod præstiterint tempore.

Respondit unus: saluum te cupimus quidem;

Sed ille, qui oculos centum habet, si venerit,

Magno in periculo vita vertetur tua.

Hæc inter ipse dominus a cœna redit:

20

Et quia corruptos viderat nuper boves,

Accedit ad præsepe: cur frondis parum est?

Stramenta defunt? Tollere hæc aranea

Quantum est laboris? dum scrutatur singula,

Cervi quoque alta est conspicatus cornua,

25

Quem convocatâ iubet occidi familiâ,

Prædamque tollit. Hæc significat fabula,

Dominum videre plurimum in rebus suis.

EPILOGUS.

ÆSopo ingentem statuam posuere Attici;
Servumque collocarunt æternâ in basi,

Patere honoris scirent ut cunctis viam,

Nec generi tribui, sed virtuti, gloriam.

Quoniam occuparat alter, ne primus forem,

5

Ne solus esset, studui; quod superfuit.

Nec hæc invidia, verum est æmulatio.

Quod si labori faverit Latium meo,

Plures habebit, quos opponat Græciæ.

Si livor obrectare curam voluerit,

10

Non tamen eripiet laudis conscientiam.

Si nostrum studium ad aures pervenit tuas,

Et arte fictas animus sentit fabulas,

Omni querelam submovet felicitas.

in autem: ac illis doctus occurret labor,

15

inistra quos in lucem natura extulit,

Nec quidquam possunt, nisi meliores carpere,

atque exitium corde durato feram,

donec fortunam criminis pudeat sui.

PHÆDRI

P H Æ D R I
F A B U L A R U M
L I B E R T E R T I U S.

Prologus ad Eutychem.

PHædri libellos legere si desideras,
 Vaces oportet, Eutyche, a negotiis,
 Ut liber animus sentiat vim carminis.
 Verum, inquit, tanti non est ingenium tuum,
 Momentum ut horæ pereat officiis meis.
 Non ergo caussa est manibus id tangi tuis,
 Quod occupatis auribus non convenit.
 Fortasse dices: aliquæ venient feriæ,
 Quæ me soluto pectore ad studium vocent.
 Legesne, quæso, potius viles nænias,
 Impendas curam quàm rei domesticæ,
 Reddas amicis tempora, uxori vaces,
 Animum relaxes, otium des corpori,
 Ut adsuëtam fortius præstes vicem?
 Mutandum tibi propositum est & vitæ genus,
 Intrare si Musarum limen cogitas.
 Ego, quem Pierio mater enixa est jugo,
 In quo tonanti sancta Mnemosyne Jovi;
 Fecunda novies, artium peperit chorum:
 Quamvis in ipsâ natus sim pene scholâ,
 Curamque habendi penitus corde eraserim,
 Et laude invitâ vitam in hanc incubuerim,
 Fastidiose tamen in cætum recipior.
 Quid credis illi accidere, qui magnas opes
 Exaggerare quærit omni vigiliâ,
 Docto labori dulce præponens lucrum?
 Sed jam, quodcumque fuerit (ut dixit Sinon,

LIBER III.

21

Ad Regem quum Dardaniæ perductus foret)

Librum exarabo tertium Æsopi stylo,

Honori & meritis dedicans illum tuis.

30

Quem si leges, lætabor ; sin autem minus,

Habebunt certe, quo se oblectent posteri.

Nunc, fabularum cur sit inventum genus,

Brevi docebo. Servitus obnoxia,

Quia, quæ volebat, non audebat dicere,

35

Adfectus proprios in fabellas transtulit,

Calumniamque fictis elusit jocis.

Ego porro illius semitam feci viam,

Et cogitavi plura, quam reliquerat,

In calaritatem deligens quædam meam.

40

Quod si accusator alius Sejano foret,

Si testis alius ; iudex alius denique,

Dignum faterer esse me tantis malis,

Nec his dolorem delenirem remediis.

Suspicionem si quis errabit suâ,

45

Et rapiet ad se, quod erit commune omnium,

Stulte nudabit animi conscientiam.

Huic excusatum me velim nihilominus :

Neque enim notare singulos mens est mihi,

Verum ipsam vitam & mores hominum ostendere. 50

Rem me professum dicet fors aliquis gravem.

Si Phryx Æsopus potuit, si Anacharxis Scythæ

Æternam famam condere ingenio suo :

Ego, literatæ qui sum propior Græciæ,

Cur somno inerti deseram patriæ decus ?

55

Threïssa cum gens numeret auctores suos,

Linoque Apollo sit parens, Musa Orpheo,

Qui saxa cantu movit, & domuit feras,

Hebrique tenuit impetus dulci morâ.

Ergo hinc abesto, livor, ne frustra gemas,

60

Quoniam sollempnis mihi debetur gloria.

Induxi te ad legendum : sincerum mihi

Candore noto reddas iudicium peto.

(40) F A B.

(40) F A B. I.

Anus ad Amphoram.

ANus jacere vidit epotam amphoram,
 Adhuc, Falernâ sæce, e testâ nobili,
 Odorem quæ jucundum late spargeret.
 Hunc postquam totis avida traxit naribus:
 O suavis anima, quale in te dicam bonum
 Antehac fuisse; tales cum sint reliquiæ?
 Hoc quo pertineat, dicet, qui me noverit.

(41) F A B. II.

Panthera & Pastores.

SOlet a despectis par referri gratia.
 Panthera imprudens olim in foveam decidit;
 Videre agrestes; alii fustes congerunt,
 Alii onerant saxis: quidam contra miseriti,
 Perituræ quippe, quamvis nemo læderet,
 Misere panem, ut sustineret spiritum.
 Nox insecuta est, abeunt securi domum,
 Quasi inventuri mortuam postridie.
 At illa, vires ut refecit languidas,
 Veloci saltu foveâ sese liberat,
 Et in cubile concito properat gradu.
 Paucis diebus interpositis, provolat,
 Pecus trucidat, ipsos pastores necat,
 Et, cuncta vastans, sævit irato impetu.
 Tum sibi timentes, qui seræ pepercerant,
 Damnum haud recusant, tantum pro vitâ rogant.
 At illa; Memini, qui me saxo petierint,
 Qui panem dederint: vos timore abssistite:
 Illis revertor hostis, qui me læserant.

(42) F A B.

(42) F A B. III.

Æsopus & Rusticus.

USu peritus hariolo velocior
 Vulgo esse fertur : caussa sed non dicitur :
 Notescet quæ nunc primum fabellâ meâ.

Habenti cuidam pecora pepererunt oves
 Agnos humano capite. Monstro exterritus, 5
 Ad consulendos currit mœrens hariolos.
 Hic pertinere ad domini respondet caput,
 Et avertendum victimâ periculum.
 Ille autem adfirmat conjugem esse adulteram,
 Et infitivos significari liberos : 10
 Sed expiari posse majori hostiâ.
 Quid multa ? variis dissident sententiis,
 Hominisque curam curâ majore adgravant.
 Æsopus ibi stans, naris emunctæ senex,
 Natura nunquam verba cui potuit dare : 15
 Si procurare vis ostentum, Rustice,
 Uxores, inquit, da tuis pastoribus.

(43) F A B. IV.

Simii Caput.

PEndere ad lanium quidam vidit simium
 Inter reliquuas merces atque obsonia :
 Quæsit, quidnam sciret ? tum lanus jocans :
 Quale, inquit, caput est, talis præstatur sapor.
 Ridicule magis hoc dictum, quam vere, æstimo. 5
 Quando & formosos sæpe inveni pessimos ;
 Et turpi facie multos cognovi optimos.

(44) F A B. V.

Æsopus & Petulans.

SUccessus ad perniciem multos devocat.
 Æsopo quidam petulans lapidem impeggerat.
 Tanto, inquit, melior. Assem deinde illi dedit,

Sic

Sic profectus : Plus non habeo mehercule,
 Sed unde accipere possis, monstrabo tibi.
 Venit ecce dives & potens ; huic similiter
 Impinge lapidem, & dignum accipies præmium.
 Persuasus ille, fecit, quod monitus fuit.
 Sed spes fefellit impudentem audaciam :
 Comprehensus namque pœnas persolvit cruce.

(45) F A B. VI.

Musca & Mula.

Musca in temone sedit, & mulam increpans :
 Quam tarda es ? inquit, non vis citius progredi ?
 Vide, dolone ne collum pungam tibi.
 Respondit illa : verbis non moveor tuis ;
 Sed istum timeo, fellâ qui primâ sedens,
 Jugum flagello temperat lento meum,
 Et ora frenis continet spumantibus.
 Quapropter aufer frivolum insolentiam ;
 Namque, ubi strigandum est, & ubi currendum, scio.
 Hac derideri fabulâ merito potest,
 Qui sine virtute vanas exercet minas.

(46) F A B. VII.

Canis & Lupus.

Quam dulcis fit libertas, breviter proloquar.
 Cani perpasso macie confectus Lupus
 Forte occurrit : dein salutant invicem.
 Ut restiterunt, unde sic, quæso, nites ?
 Aut quo cibo fecisti tantum corporis ?
 Ego, qui sum longe fortior, pereor fame.
 Canis simpliciter : eadem est conditio tibi,
 Præstare domino si par officium potes.
 Quod ? inquit ille. Custos ut sis liminis,
 A furibus tuearis & noctu domum.
 Ego vero sum paratus ; nunc patior nives
 Imbresque, in silvis asperam vitam trahens.
 Quanto est facilius mihi sub tecto vivere,

LIBER III.

25

Et otiosum largo satiari cibo ?

Veni ergo mecum. Dum procedunt, adspicit 15

Lupus à catenâ collum detritum canis.

Unde hoc, amice ? Nihil est. Dic, quæso, tamen.

Quia videor acer, adligant me interdium,

Luce ut quiescam, & vigilem, nox quum venerit ;

Crepusculo solutus, quâ visum est, vagor. 20

Adfertur ultro panis ; de mensâ suâ

Dat ossa dominus ; frustra jactat familia,

Et, quod fastidit quisque, pulmentarium.

Sic sine labore venter impletur meus.

Age, si quo abire est animus, est licentia ? 25

Non plane est, inquit. Fruere, quæ laudas, canis.

Regnare nolo, liber ut non sim mihi.

(47) F A B. VIII.

Frater & Soror.

PRæcepto monitus, sæpe te considera.

Habebat quidam filiam turpissimam,

Idemque insigni & pulchrâ facie filium.

Hi speculum, in cathedrâ matris ut positum fuit,

Pueriliter ludentes, forte inspexerant. 5

Hic se formosum jactat ; illa irascitur,

Nec gloriantis sustinet fratris jocos,

Accipiens (quid enim ?) cuncta in contumeliam.

Ergo ad patrem decurrit, læsura invicem,

Magnâque invidiâ criminatur filium, 10

Vir natus quod rem feminarum tetigerit.

Amplexus ille utrumque, & carpens oscula,

Dulcemque in ambos caritatem partiens :

Quotidie, inquit, speculo vos uti volo :

Tu formam ne corrumpas nequitie malis ; 15

Tu faciem ut istam moribus vincas bonis.

D

(48) F A B.

(48) F A B. IX.

Socrates ad Amicos.

Vulgare amici nomen, sed rara est fides.
 Quum parvas ædes sibi fundasset Socrates,
 (Cujus non fugio mortem, si famam adsequar,
 Et cedo invidiæ, dum modo absolvar cinis.)
 E populo sic, nescio quis, ut fieri solet:
 Quæso, tam angustam, talis vir, ponis domum?
 Utinam, inquit, veris hanc amicis impleam.

(49) F A B. X.

Poëta de Credere & non Credere.

Periculosum est credere, & non credere.
 Utriusque exemplum breviter exponam rei.
 Hippolitus obiit, quia nōvercæ creditum est.
 Cassandræ quia non creditum, ruit Ilium.
 Ergo exploranda est veritas multum, prius
 Quam stulta prave judicet sententia.
 Sed fabulosam nē vetustatem elevent,
 Narrabo tibi, memoria quod factum est mea.
 Maritus quidam quum diligeret conjugem,
 Togamque puram jam pararet filio,
 Seductus in secretum a liberto suo,
 Sperante heredem suffici se proximum.
 Qui, quum de puero multa mentitus foret,
 Et plura de flagitiis castæ mulieris,
 Adjecit id, quod sentiebat maxime
 Doliturum amanti, ventitare adulterum,
 Stuproque turpi pollui famam domûs.
 Incensus ille falso uxoris crimine,
 Simulavit iter ad villam, clamque in oppido
 Subsedit, deinde noctu, subito, januam
 Intravit, rectâ cubiculum uxoris petens,
 In quo dormire mater natum jusserat,
 Ætatem adultam servans diligentius.
 Dum quæerunt lumen, dum concursant familia,

LIBER III.

27

Iræ furentis impetum non sustinens,
Ad lectum accedit, tentat in tenebris caput.

25

Ut sentit tonsus, gladio pectus transigit,
Nihil respiciens, dum dolorem vindicet.

Lucernâ adlatâ, simul adspexit filium,
Sanctamque uxorem dormientem cubiculo,

30

Sopita primo quæ nil somno senserat,
Repræsentavit in se pœnam facinoris,

Et ferro incubuit, quod credulitas strinxerat.
Accusatores postularunt mulierem;

Romamque pertraxerunt ad Centumviros.

35

Maligna infontem deprimit suspicio,
Quod bona possideat; stant patroni, fortiter

Causam tuentes innocentis feminae.

A Divo Augusto tunc petiere iudices,

Ut adjuvaret jurisjurandi fidem,

40

Quod ipsos error implicuisset criminis.

Qui postquam tenebras dispulit calumniae,

Certumque fontem veritatis reperit,

Luat, inquit, pœnas causa libertus mali.

Namque orbam nato simul, & privatam viro,

45

Miserandam potius, quam damnandam, existimo.

Quod si damnanda perscrutatus crimina

Pater familiasesset, si mendacium

Subtiliter limasset, a radicibus

Non evertisset scelere funesto domum.

50

Nil spernat auris, nec tamen credat statim.

Quandoquidem & illi peccant, quos minime putes,

Et qui non peccant, impugnantur fraudibus.

Hoc admonere simplices etiam potest,

Opinione alterius ne quid ponderent.

55

Ambitio namque dissidens mortalium

Aut gratiæ subscribit, aut odio suo.

Erit ille notus, quem per te cognoveris.

Hæc exsecutus sum propterea pluribus,

Brevitate nimia quoniam quosdam offendimus.

60

(50) F A B. XI.

Eunuchus ad Improbum.

EUnuchus litigabat cum quodam improbo,
 Qui, super obscœna dicta & petulans jurgium,
 Damnum insectatus est amissi corporis.
 En, ait, hoc unum est, cur laborem validius,
 Integritatis testes quia desunt mihi.
 Sed quid fortunæ, stulte, delictum arguis?
 Id demum est homini turpe, quod meruit pati.

(51) F A B XII.

Pullus ad Margaritam.

IN stercolino pullus gallinaceus
 Dum quærit escam, margaritam reperit.
 Jaces indigno, quanta res, inquit, loco?
 Te si quis pretii cupidus vidisset tui!
 Olim redisses ad splendorem maximum.
 Ego quî te inveni? potior cui multo est cibus?
 Nec tibi prodesse, nec mihi quidquam potes.
 Hoc illis narro, qui me non intelligunt.

(52) F A B. XIII.

Apes & Fuci, Vespâ judice.

APes in altâ quercu fecerant favos.
 Hos fuci inertes esse dicebant suos.
 Lis ad forum deducta est, vespâ judice.
 Quæ genus utrumque nosset quum pulcherrime,
 Legem duabus hanc proposuit partibus:
 Non inconueniens corpus, & par est color,
 In dubium plane res ut merito venerit.
 Sed, ne religio peccet imprudens mea,
 Alvos accipite, & ceris opus infundite,
 Ut ex sapore mellis & formâ favi,
 De quîs nunc agitur, auctor horum adpareat.
 Fuci recusant: Apibus conditio placet.

LIBER III.

29

Tunc illa talem sustulit sententiam ;
 Apertum est, quis non possit, aut quis fecerit.
 Quapropter apibus fructum restituo suum.

15

Hanc præteriissem fabulam silentio,
 Si pactam fuci non recusassent fidem.

(53) F A B. XIV.

Æsopus ludens.

Puerorum in turbâ quidam ludentem Atticus
 Æsopum nucibus quum vidisset, restitit,
 Et quasi delirum risit. Quod sensit simul
 Derisor potius, quam deridendus senex ;
 Arcum retensum posuit in mediâ viâ : 5
 Heus, inquit, sapiens, expedi, quid fecerim.
 Concurrit populus : Ille se torquet diu,
 Nec quæstionis positæ causam intelligit :
 Novissime succumbit. Tum victor sophus :
 Cito rumpes arcum, semper si tensum habueris : 10
 At si laxaris, quum voles, erit utilis.
 Sic ludus animo debet aliquando dari,
 Ad cogitandum melior ut redeat tibi.

(54) F A B. XV.

Canis ad Agnum.

Inter capellas agno balanti canis,
 Stulte, inquit, erras, non est hîc mater tua :
 Ovesque segregatas ostendit procul.
 Non illam quæro, quæ, cum libitum est, concipit ;
 Dein portat onus ignotum certis mensibus, 5
 Novissime prolapsam effundit sarcinam ;
 Verum illam, quæ me nutrit admoto ubere,
 Fraudatque natos lacte, ne desit mihi.
 Tamen illa est potior, quæ te peperit. Non ita est.
 Unde illa scivit, niger, an albus nascerer ? 10
 Age porro, scisset : quum crearer masculus,
 Beneficium magnum sane natali dedit ;
 Ut expectarem lanium in horas singulas.

Cujus

30 PHÆDRI FABULARUM

Cujus potestas nulla in gignendo fuit,
Cur hac sit potior, quæ jacentis miserita est, 15
Dulcemque sponte præstat benevolentiam?
Facit parentes bonitas, non necessitas.

His demonstrare voluit auctor versibus,
Obstiterè homines legibus, meritis capi.

(55) F A B. XVI.

Cicada & Noctua.

HUMANITATI qui se non accomodat,
Plerumque pœnas oppetit superbix.
Cicada acerbum Noctux convicium
Faciebat, solitæ victum in tenebris quærere,
Cavoque ramo capere somnum interdiu. 5
Rogata est, ut taceret. Multo validius
Clamare cœpit. Rursus admorâ prece,
Accensa magis est. Noctua, ut vidit sibi
Nullum esse auxilium, & verba contemni sua,
Hac est adgressa garrulam fallaciâ: 10
Dormire quia me non sinunt cantus tui,
Sonare citharâ quos putes Apollinem,
Potare est animus nectar, quod Pallas mihi
Nuper donavit, si non fastidis, veni;
Una bibamus. Illa, quæ ardebat siti, 15
Simul cōgnovit vocem laudari suam,
Cupide advolavit. Noctua, egressa è cavo,
Trepidantem consecrata est, & leto dedit.
Sic, viva quod negarat, tribuit mortua.

(56) F A B. XVII.

Arbores in Deorum tutelâ.

OLIM, quas vellent esse in tutelâ suâ,
Divi legerunt arbores. Quercus Jovi,
Et myrtus Veneri placuit, Phœbo laurea,
Pinus Cybebæ; populus celsa Herculi.
Minerva admirans, quare steriles fumerent? 5
Interrogavit. Causam dixit Jupiter;

Honorem

LIBER III.

31

Honorem fructu ne videamur vendere.

At mehercules narrabit, quod quis voluerit,
Oliva nobis propter fructum est gravior.

Tunc sic Deorum genitor, atque hominum fator : 10

O nata, merito sapiens dicere omnibus :

Nisi utile est, quod facimus, stulta est gloria.

Nihil agere, quod non profit, fabella admonet.

(57) F A B. XVIII.

Pavo ad Junonem.

PAvo ad Junonem venit, indigne ferens,

Cantus lusciniæ quod sibi non tribuerit :

Illum esse cunctis auribus admirabilem,

Se derideri, simul ac vocem miserit.

Tunc consolandi gratiâ dixit Dea :

Sed formâ vincis, vincis magnitudine ;

Nitor Zmaragdi collo præfulget tuo,

Pictisque plumis gemmeam caudam explicas.

Quo mi, inquit, mutam speciem, si vincor sono ?

Fatorum arbitrio partes sunt vobis datæ : 10

Tibi forma, vires aquilæ, lusciniæ melos,

Augurium corvo ; læva cornici omina,

Omnes quæ propriis sunt contentæ vocibus.

Noli adfectare, quod tibi non est datum,

Delusa ne spes ad querelam recidat. 15

(58) F A B. XIX.

Æsopus ad Garrulum.

ÆSopus domino solus cum esset familia,

Parare cœnam jussus est maturius.

Ignem ergo quærens, aliquot lustravit domos ;

Tandemque invenit, ubi lucernam accenderet,

Tum circueunti fuerat quod iter longius, 5

Effecit brevius : namque rectâ per forum

Cœpit redire. Et quidam è turbâ garrulus,

Æsope, medio sole, quid cum lumine ?

Hominem, inquit, quæro, & abiit festinans domum.

Hoc

LIBER IV.

33

Frons prima multos, rara mens intelligit,
Quod interiore condidit cura angulo.
Hoc ne locutus sine mercede existimer,
Fabellam adjiciam de mustelâ. & muribus.

Mustela, quum, annis & senectâ debilis,
Mures veloces non valeret adsequi,
Involvit se farinâ, & obscuro loco
Abjecit negligenter. Mus, escam putans,
Adfiluit, & compressus occubuit neci.
Alter similiter, deinde periit tertius;
Aliquot secutis, venit & retorridus,
Qui sæpe laqueos & muscipula effuge rat
Proculque insidias cernens hostis callidi,
Sic valeas, inquit, ut farina es, quæ jaces.

10

15

(61) F A B. II.

Vulpis & Uva.

F Ame coacta vulpis alta in vinea
Uvam adpetebat, summis saliens viribus:
Quam tangere ut non potuit, discedens ait:
Nondum matura est, nolo acerbam sumere.

Qui, facere quæ non possunt, verbis elevant,
Adscribere hoc debebunt exemplum sibi.

5

(62) F A B. III.

Equus & Aper.

E Quus sedare solitus quo fuerat sitim,
Dum sese aper volutat, turbavit vadum.
Hinc orta lis est. Sonipes, iratus fero,
Auxilium petiit hominis; quem dorso levans,
Rediit ad hostem. Jactis hunc telis eques
Postquam interfecit, sic locutus traditur.

5

Lætor, tulisse auxilium me precibus tuis;
Nam prædam cepi, & didici, quam sis utilis.
Atque ita coëgit frenos invitum pati.
Tum mœstus ille: Parvæ vindictam rei
Dum quæro demens, servitutem reperi.

10

E

Hæc

34 PHÆDRI FABULARUM

Hæc iracundos admonebit fabula,
Impune potius lædi, quam dedi alteri.

(63) F A B. IV.

Poëta.

PLus esse in uno sæpe, quam in turbâ, boni,
Narratione posteris tradam brevi.

Quidam decedens tres reliquit filias;
Unam formosam, & oculis venantem viros;
At alteram lanificam, frugi, & rusticam;
Devotam vino tertiam, & turpissimam.
Harum autem matrem fecit heredem senex,
Sub conditione, totam ut fortunam tribus
Æqualiter distribuât, sed tali modo:
Ne data possideant aut fruantur; tum, simul
Habere res desierint, quas acceperint,
Centena matri conferant sestertia.
Athenas rumor implet. Mater sedula
Juris peritos consulit, nemo expedit,
Quo pacto non possideant, quod fuerat datum,
Fructumve capiant; deinde quæ tulerint nihil,
Quânam ratione conferant pecuniam.
Postquam consumpta est temporis longi mora,
Nec testamenti potuit sensus colligi,
Fidem advocavit, jure neglecto, parens.
Seponit mœchæ vestem, mundum muliebrem,
Lavationem argenteam, eunuchos, glabros.
Lanificæ agellos, pecora, villam, operarios,
Boves, jumenta, & instrumentum rusticum.
Potrici plenam antiquis apothecam cadis,
Domum politam, & delicatos hortulos.
Sic destinata dare quum vellet singulis,
Et adprobaret populus, qui illas noverat,
Æsopus mediâ subito in turbâ constitit:
O si maneret condito sensus patri,
Quam graviter ferret, quod voluntatem suam
Interpretari non potuissent Attici!
Rogatus deinde, solvit errorem omnium.

Domus

LIBER IV.

35

Domum & ornamenta, cum venustis hortulis,
Et vina vetera date lanificæ rusticæ.

35

Vestem, uniones, pedisequos, & cetera
Illi adsignate, vitam quæ luxu trahit.

Agros, vites, & pecora cum pastoribus
Donate mœchæ. Nulla poterit perpeti,
Ut moribus quid teneat alienum suis.

40

Deformis cultum vendet, ut vinum petat.

Agros abjiciet mœcha, ut ornatum paret ;

At illa gaudens pecore, & lanæ dedita,

Quâcunque summâ tradet luxuriæ domum.

Sic nulla possidebit, quod fuerit datum,

45

Et dictam matri conferent pecuniam,

Ex pretio rerum, quas vendiderint singulæ.

Ita, quod multorum fugit imprudentiam,
Unius hominis reperit solertia.

(64) F A B. V.

Pugna Murium & Mustelarum.

QUUM victi mures mustelarum exercitu
(Historia quorum in tabernis pingitur)

Fugerent, & artos circum trepidarent cavos ;

Ægre recepti, tamen evaserunt necem.

Duces eorum, qui capitibus cornua

5

Suis ligarant, ut conspicuum in prælio

Haberent signum, quod sequerentur, milites,

Hæserè in portis, suntque capti ab hostibus ;

Quos immolatos victor avidis dentibus

Capacis alvi merfit tartareo specu.

10

Quemcumque populum tristis eventus premit,

Periclitatur magnitudo principum,

Minuta plebes facili præsidio latet.

F A B. VI.

Poëta.

TU, qui, nasute, scripta destringis mea,

Et hoc jocorum legere fastidis genus,

Parvâ libellum sustine patientiâ,

Seve

Severitatem frontis dum placo tuæ,
 Et in cothurnis prodit Æsopus novis.
 Utinam nec umquam Pelii nemoris jugo
 Pinus bipenni concidisset Theſſala !
 Nec ad profeſſæ mortis audacem viam
 Fabricaſſet Argus opere Palladio ratem !
 Inhoſpitalis prima quæ Ponti ſinus
 Patefecit, in perniciem Grajûm & Barbarûm.
 Namque & ſuperbi luget Ætæ domus,
 Et regna Pelix ſcelere Medæ jacent :
 Quæ, ſævum ingenium variis involvens modis,
 Illic per artus fratris explicuit fugam ;
 Hic cæde patris Peliadum infecit manus.
 Quid tibi videtur ? Hoc quoque inſuſum eſt, ais,
 Falſoque dictum ; longe quia vetuſtior
 Ægea Minos claſſe perdomuit freta,
 Juſtoque vindicavit exemplo impetum.
 Quid ergo poſſum facere tibi, lector Cato,
 Si nec fabellæ te juvant, nec fabulæ ?
 Noli moleſtus eſſe omnino literis,
 Majorem exhibeant ne tibi moleſtiam.
 Hoc illis dictum eſt, ſi qui ſtulti naſcantur,
 Et, ut putentur ſapere, cælum vituperant.

(65) F A B. VII.

Vipera & Lima.

MOrdaciorem qui improbo dente adpetit,
 Hoc argumento ſe deſcribi ſentiat.
 In officinam fabri venit vipera,
 Hæc quum tentaret, ſi qua res eſſet cibi,
 Limam momordit. Illa contra contumax,
 Quid me, inquit, ſtulta, dente captas lædere,
 Omne adſuèvi ferrum quæ corrodere ?

(66) F A B. VIII.

Vulpes & Hircus.

HOmo, in periculum ſimul ac venit, callidus
 Effugium reperire alterius quærit malo.

LIBER IV.

37

Quum decidisset vulpis in puteum inscia,
Et altiore clauderetur margine ;
Devenit hircus sitiens in eundem locum,
Simul rogavit, esset an dulcis liquor,
Et copiosus? Illa fraudem moliens ;
Descende, amice, tanta bonitas est aquæ,
Voluptas ut satiari non possit mea,
Immisit se barbatus. Tum vulpecula
Evalit puteo, nixa celsis cornibus,
Hircumque clauso liquit hærentem vado.

5

10

(67) F A B. IX.

De vitiis hominum.

Peras imposuit Jupiter nobis duas :
Propriis repletam vitiis post tergum dedit,
Alienis ante pectus suspendit gravem.
Hac re videre nostra mala non possumus ;
Alii simul delinquant, censores sumus.

(68) F A B. X.

Fur Aram compilans.

Lucernam fur accendit ex arâ Jovis,
Ipsamque compilavit ad lumen suum.
Onustus sacrilegio quum discederet,
Repente vocem sancta misit religio ;
Malorum quamvis ista fuerint munera,
Mihique invisa, ut non offendar subripi ;
Tamen, scelestè, spiritu culpam lues,
Olim quum adscriptus venerit pœnæ dies.
Sed ne ignis noster facinori præluceat,
Per quem verendos excolit pietas Deos,
Veto esse tale luminis commercium.
Ita hodie nec lucernam de flammâ Deûm,
Nec de lucernâ fas est accendi sacrum.

5

10

Quot res contineat hoc argumentum utiles,
Non explicabit alius, quam qui reperit.
Significat primo, sæpe, quos ipse alueris,
Tibi inveniri maxime contrarios.

15

Secundo

38 PHÆDRI FABULARUM

Secundo ostendit, scelera non irâ Deûm,
Fatorum dicto sed puniri tempore.
Novissime interdicit, ne cum malefico
Usum bonus consociet ullius rei.

(69) F A B. XI.

Malas esse divitias.

O Pes invisæ merito sunt forti viro,
Quia dives arca veram laudem intercipit.
Cælo receptus propter virtutem Hercules,
Quum gratulantes persalutasset Deos;
Veniente Pluto, qui Fortunæ est filius,
Avertit oculos. Causam quæsitivit pater.
Odi, inquit, illum, quia malis amicus est,
Simulque objecto cuncta corrumpit lucro.

(70) F A B. XII.

Leo regnans.

Utilius homini nihil est, quam recte loqui;
Probanda cunctis est quidem sententia,
Sed ad perniciem solet agi sinceritas.
Quum se ferarum Regem fecisset leo,
Et æquitatis vellet famam consequi,
A pristinâ deflexit consuetudine,
Atque inter illas tenui contentus cibo,
Sancta incorruptâ jura reddebat fide:
Postquam labare cœpit pœnitentiâ.

Nos ex aliis fabulatoribus ita reli qua hujus
fabulæ restituimus.

*Post quæ labare ut cœpit pœnitentiâ,
Naturam quum mutare non posset suam:
Seducit aliquas in secretum, ut falleret.
Et an fœteret os sibi quum quæreret,
Quæ dixerant putere, & quæ negaverant,
Laniabat omnes, & satur fit carnibus.*

*Cum multis faceret hoc, & Simium vocat
 Ad se, rogatque an os haberet putidum?
 Hic cinnamomo olere dixit suavius
 Et ture, flagrant quo decorum altaria.
 Erubuit laudes, nec nocere sustinet
 Rex: Sed, pudore salvo ut læderet, dolos
 Quæsit, & languorem simulans advocat
 Medicos, tentatis qui venarum pulsibus,
 Negant se morbum posse deprehendere.
 Sed suadent, natum ex consuetudo fastidium
 Gibo, jam suaviore tolleret dape.
 Hic ille; nullam sic carnem desidero,
 Ac simii, non ante gustatam mihi;
 Datam sed fallere prohibet pudor fidem.
 Medici, quodcumque facere, Rex, libet, tibi
 Licet, respondent, ceteris ut regibus,
 Et pro dolore, fas est nos mori tuo,
 Non vitâ tantum. Adducitur mox Simius,
 Qui quanta pœna, didicit, ad regem loqui,
 Et quam tacere sit tormentum maximum.*

F A B. XIII.

* * * * *

Adfitione veretri linguam mulieris,
 Adfinitatem traxit inde obscœnitas.

(71) F A B. XIV.

Prometheus.

R Ogavit alter, tribadas, & molles mares,
 Quæ ratio procreasset? exposuit senex.
 Idem Prometheus auctor vulgi fictilis;
 Qui simul offendit ad fortunam, frangitur;
 Naturæ partes, veste quas celat pudor,
 Quum separatim toto finxisset die,
 Aptare mox ut posset corporibus suis,
 Ad cœnam est invitatus subito a Libero.

5

Ubi

40 PHÆDRI FABULARUM

Ubi irrigatus multo venas nectare,
Sero domum est reversus titubanti pede;
Tum semisomno corde, & errore ebrio,
Adplicuit virginale generi masculo,
Et masculina membra adplicuit feminis.
Ita nunc libido pravo fruitur gaudio.

(72) F A B. XV.

Capellæ & Hirci.

BArbam capellæ quum impetrassent ab Jove,
Hirci mœrentes indignari cœperunt,
Quod dignitatem seminæ æquassent suam:
Sinite, inquit, illas gloriâ vanâ frui,
Et usurpare vestri ornatum muneris,
Pares dum non sint vestræ fortitudinis.

Hoc argumentum monet, ut sustineas tibi
Habitu esse similes, qui sunt virtute impares.

(73) F A B. XVI.

Gubernator & Nautæ.

QUum de fortunis quidam quereretur suis;
Æsopus finxit consolandi gratia.
Vexata sævis navis tempestatibus,
Inter vectorum lacrimas, & mortis metum,
Faciem ad serenam subito mutato die,
Ferri secundis tuta cœpit flatibus,
Nimiâque nautas hilaritate extollere.
Factus periculo tum gubernator sophus;
Parce gaudere oportet, & sensim queri,
Totam quia vitam miscet dolor & gaudium.

(74) F A B. XVII.

Canum Legati ad Jovem.

CAnes legatos olim misere ad Jovem,
Melioris vitæ tempus oratum suæ,
Ut sese abriperet hominum contumeliis;

Furfuribus

LIBER IV.

41

Furfuribus sibi conspersum quod panem darent,
 Fimoque turpi maximam explerent famem : 5
 Profecti sunt legati non celeri pede,
 Dum naribus scrutantur escam in stercore.
 Citati non respondent. Vix tandem invenit
 Eos Mercurius, & turbatos attrahit.
 Tum vero vultum magni ut viderunt Jovis, 10
 Totam timentes concacarunt regiam.
 Propulsi vero fustibus, vadunt foras :
 Vetat dimitti magnus illos Jupiter.
 Mirati, sibi legatos non revertier,
 Turpe æstimantes aliquid commissum à suis, 15
 Post aliquod tempus alios adscribi jubent.
 Rumor legatos superiores prodidit.
 Timentes rursus aliquid ne simile accidat,
 Odore canibus anum, sed multo, replent,
 Mandata dant, legati mittuntur, statim 20
 Adeunt. Rogantes aditum, continuo impetrant.
 Consedit genitor tum Deorum maximus,
 Quassatque fulmen ; tremere cœpere omnia.
 Canes confusi, subitus quod fuerat fragor,
 Repente odorem mixtum cum merdis cacant. 25
 Reclamant omnes, vindicandam injuriam.
 Sic est locutus ante pœnam Jupiter :
 Non est legatos Regis non dimittere,
 Nec est difficile, pœnas culpæ imponere.
 Sed hoc feretis pro judicio præmium : 30
 Non veto dimitti, verum cruciari fame,
 Ne ventrem continere non possint suum.
 Illi autem, qui miserunt vos tam fûtiles,
 Numquam carebunt hominis contumeliâ.
 Ita nunc legatos expectant & posterî ; 35
 Novumque venire qui videt, culum olfacit.

(75) F A B. XVIII.

Homo & colubra.

Qui fert malis auxilium, post tempus dolet.
 Gelu rigentem quidam colubram sustulit,
 F Slnuque

Sinuque fovit, contra se ipse misericors.
 Namque ut resecta est, necuit hominem protinus.
 Hanc alia quum rogaret caussam facinoris,
 Respondit : Ne quis discat prodesse improbis.

(76) F A B. XIX.

Vulpis & Draco.

Vulpis cubile fodiens, dum terram eruit,
 Agitque plures altius cuniculos,
 Pervenit ad draconis speluncam ultimam ;
 Custodiebat qui thesauros abditos.
 Hunc simul adspexit ; Oro, ut imprudentiæ
 Des primum veniam ; deinde, si pulchre vides,
 Quam non conveniens aurum sit vitæ meæ,
 Respondeas clementer, quem fructum capis
 Hoc ex labore, quodve tantum est præmium,
 Ut careas somno, & ævum in tenebris exigas ?
 Nullum, inquit ille : verum hoc a summo mihi
 Jove attributum est. Ergo nec sumis tibi,
 Nec ulli donas quidquam ? Sic fatis placet.
 Nolo irascaris, libere si dixero,
 Diis est iratis natus, qui est similis tibi.

(Fab. 77.) *Poëta.*

A Biturus illuc, quo priores abierunt,
 Quid mente cæcâ miserum torques spiritum ?
 Tibi dico, avare, gaudium heredis tui,
 Qui ture superos, ipsum te fraudas cibo,
 Qui tristis audis musicum citharæ sonum,
 Quem tibiæ macerat jocunditas,
 Opsoniorum pretia cui gemitum exprimunt :
 Qui, dum quadrantes adgeras patrimonio,
 Cælum fatigas sordido perjurio ;
 Qui circumcidis omnem impensam funeris,
 Libitina ne quid de tuo faciat lucrum.

many more

F A B. XX.

Phædrus.

Quid judicare cogitet livor modo,
 Licet dissimulet, pulchre tamen intelligo.
 Quidquid putabit esse dignum memoriæ,
 Æsopi dicet; si quid minus adriserit,
 A me contendet fictum quovis pignore.
 Quem volo refelli jam nunc responso meo;
 Sive hoc ineptum, sive laudandum est opus,
 Invenit ille, nostra perfecit manus.
 Sed exsequamur cœptum propositi ordinem.

(78) F A B. XXI.

Naufragium Simonidis.

Homo doctus in se semper divitias habet.
 Simonides, qui scripsit egregium melos,
 Quo paupertatem sustineret facilius,
 Circuire cœpit urbes Asiæ nobiles,
 Mercede acceptâ laudem victorū canens.
 Hoc genere quæstūs postquam locuples factus est,
 Venire in patriam voluit cursu pelagio.
 (Erat autem natus, ut ajunt, in Cea insulâ)
 Adscendit navem, quam tempestas horrida
 Simul & vetustas medio dissolvit mari.
 Hi zonas, illi res pretiosas colligunt;
 Subsidium vitæ: quidam curiosior,
 Simonide, tu ex opibus nil sumis tuis?
 Mecum, inquit, mea sunt cuncta. Tunc pauci enatant,
 Quia plures onere degravati perierunt.
 Prædones adsunt, rapiunt, quod quisque extulit,
 Nudos relinquunt. Forte Clazomenæ prope
 Antiqua fuit urbs, quam petierunt naufragi;
 Hic literarum quidam studio deditus,
 Simonidis qui sæpe versus legerat,
 Eratque absentis admirator maximus,
 Hermone ab ipso cognitum cupidissime.

44 PHÆDRI FABULARUM

Ad se recepit; veste, nummis, familiâ
Hominem exornavit. Ceteri tabulam suam
Portant, rogantes victum. Quos casu obvius
Simonides ut vidit: dixi, inquit, mea
Mecum esse cuncta? vos quod rapuistis, petit.

(79) F A B. XXII.

Mons parturiens.

Mons parturibat, gemitus immanes ciens;
Eratque in terris maxima exsiccatio.
At ille murem peperit. Hoc scriptum est tibi,
Qui, magna quum minaris, extricâs nihil.

(80) F A B. XXIII.

Formica & Musca.

Formica & musca contendebant acriter,
Quæ pluris esset. Musca sic cœpit prior,
Conferre nostris tu potes te laudibus?
Ubi immolatur, exta prægusto Deum,
Moror inter aras, templa, perlustro omnia.
In capite Regis sedeo, quum visum est mihi,
Et matronarum casta delibo oscula,
Laboro nihil, atque optimis rebus fruor.
Quid horum simile tibi contingit, rustica?
Est gloriosus sane convictus Deum,
Sed illi, qui invitatur, non qui invisus est.
Reges commemoras, & matronarum oscula;
Ego granum in hiemem quum studiose congero,
Te circa murum video pasci stercore.
Aras frequentas, nempe abigeris, quo venis.
Nihil laboras; ideo, quum opus est, nil habes.
Superba jactas, tegere quod debet pudor.
Æstate me laceassis; quum bruma est, files.
Mori contractam quum te cogunt frigora,
Me copiosa recipit incolumem domus.
Satis profecto retudi superbiam.

Fabella talis hominum discernit notas

Eorum

Eorum, qui se falsis ornant laudibus,
Et quorum virtus exhibet solidum decus.

(81) F A B. XXIV.

Simonides à Diis servatus.

Quam valerent inter homines literæ,
Dixi superius : quantus nunc illis honos
A superis sit tributus, tradam memoriæ.

Simonides idem ille, de quo retuli,
Victori laudem cuidam pyctæ ut scriberet,
Certo conduxit pretio : secretum petit.

Exigua cum frenaret materia impetum,
Ufus poëtæ, ut moris est, licentiâ,
Atque interposuit gemina Ledæ sidera,
Auctoritatem similis referens gloriæ.

Opus adprobavit : sed mercedis tertiam
Accepit partem. Quum reliquum posceret,
Illi, inquit, reddent, quorum sunt laudis duæ.

Verum, ut ne irate dimissum te sentiam,
Ad cœnam mihi promitte, cognatos volo
Hodie invitare, quorum es in numero mihi.

Fraudatus quamvis, & dolens injuriâ,
Ne male dimissus gratiam corrumpere,
Promisit. Rediit horâ dictâ, recubuit.

Splendebat hilare poculis convivium ;
Magno adparatu læta resonabat domus ;
Repente duo quum juvenes, sparsi pulvere,
Sudore multo disfluente, corpore

Humanam supra formam, cuidam servulo
Mandant, ut ad se provocet Simonidem,
Illius interesse ne faciat moram.

Homo perturbatus excitat Simonidem.
Unum promorat vix pedem triclinio ;
Ruina camaræ subito oppressit ceteros ;
Nec ulli juvenes sunt reperti ad januam.

Ut est vulgatus ordo narratæ rei,
Omnes scierunt Numinum præsentiam
Vati dedisse vitam mercedis loco.

F A B.

F A B. XXV.

Poëta.

Superfunt mihi quæ scribam, sed parco sciens,
 Primum esse ne tibi videar molestior,
 Distringit quem multarum rerum varietas;
 Dein si quis eadem forte conari velit,
 Habere ut possit aliquid operis residui.
 Quamvis materiæ tanta abundet copia,
 Labori faber ut desit, non fabro labor.
 Brevitati nostræ præmium ut reddas, peto,
 Quod es pollicitus: exhibe vocis fidem,
 Nam vita morti propior est quotidie.
 Et hoc minus perveniet ad me muneris,
 Quo plus consumet temporis dilatio:
 Si cito rem perages, usus fiet longior.
 Fruar diutius, si celerius cœpero.
 Languentis ævi dum sunt aliquæ reliquæ,
 Auxilio locus est: olim senio debilem
 Frustra adjuvare bonitas nitetur tua,
 Quum jam desierit esse beneficium utile,
 Et mors vicina flagitabit debitum.
 Stultum admovere tibi preces existimo,
 Proclivis ultro quum sit misericordia.
 Sæpe impetravit veniam confessus reus,
 Quanto innocenti justius debet dari?
 Tuæ prius sunt partes, aliorum dein:
 Similique gyro venient aliorum vices.
 Decerne quod religio, quod patitur fides,
 Et gratulari me fac iudicio tuo.
 Excedit animus, quem proposuit, terminum,
 Sed difficulter continetur spiritus,
 Integritatis qui sinceræ conscius,
 A noxiorum premitur insolentiis.
 Qui sint, requires. Adparebunt tempore.
 Ego, quondam legi quam puer sententiam,
Palam mutire plebeio piaculum est,
 Dum sanitas constabit, pulcre meminero.

P H Æ D R I
F A B U L A R U M
L I B E R Q U I N T U S.

P O E T A.

QUum destinassem operis habere terminum
In hoc, ut aliis esset materiæ satis,
Consilium tacito corde damnavi *meum*.

Nam si quis talis etiam est tituli *artifex*,
Quo pacto divinabit, quidnam omiserim,
Ut illud ipsum cupiat famæ tradere :

Qua cuique quum sit animi cogitatio,
Colorque proprius ? Ergo non levitas mihi,
Sed certa ratio, causam scribendi dedit.

Quare, Particulo, quoniam caperis fabulis,
Quas Æsopeas, non Æsopi nomino ;

Quasi paucas ostenderit, ego plures dissero,
Usus vetusto genere, sed rebus novis,

Quarum libellum dum vacive perleges,

Tunc obrectare si volet malignitas,

Imitari dum non possit, obrectet licet.

Mihi partita laus est, quod tu, quod similes tui,

Meas in chartas verba transfertis mea,

Dignumque longâ judicatis memoriâ.

Maliteratum plausum nec desidero.

I D E M P O E T A.

ÆSopi nomen sicubi interposuero,

Cui reddidi jam pridem, quidquid debui,

Auctoritatis esse scito gratiâ :

Quidam artifices nostro faciunt seculo,

Qui

48 PHÆDRI FABULARUM

Qui pretium operibus majus inveniunt, novo
Si marmori adscripserunt Praxitelen suo,
Trito Myronem argento. Fabulæ exaudiant
Adeo fugatæ. Plus vetustis nam favet
Invidia mordax, quam bonis præsentibus.
Sed jam ad fabellam talis exempli feror.

(82) F A B. I.

Demetrius & Menander.

Demetrius, Phalereus qui dictus est,
Athenas occupavit imperio improbo.
Ut mos est vulgi, passim & certatim ruunt :
Feliciter subclamant. Ipsi principes
Illam osculantur, quâ sunt oppressi, manum,
Tacite gementes tristem fortunæ vicem.
Quin etiam residues & sequentes otium,
Ne defuisse noceat, repunt ultimi :
In quâs Menander, nobilis comœdiis,
Quas, ipsum ignorans, legerat Demetrius,
Et admiratus fuerat ingenium viri :
Unguento delibutus, vestitu adfluens,
Veniebat gressu delicato & languido.
Hunc ubi tyrannus vidit extremo agmine :
Quinam cinædus ille in conspectu meo
Audet venire ? Responderunt proximi :
Hic est Menander scriptor. Mutatus statim

* * * * *

(83) F A B. II.

Viatores & Latro.

* * * * *

ET vindicavit sese forti dexterâ.
Latrone occiso, timidus adcurrit comes,
Stringitque gladium, dein, rejectâ penulâ,
Cedo, inquit, illum, jam curabo sentiat,
Quos adtentarit. Tunc qui depugnauerat:

Veller

Vellem istis verbis saltem adjuvisses modo,
Constantior fuisses, vera existimans:
Nunc conde ferrum, & linguam pariter futilem,
Ut possis alios ignorantes fallere.

Ego, qui sum expertus, quantis fugias viribus, 10
Scio, quod virtuti non sit credendum tuæ.

Illi assignari debet hæc narratio,
Qui re secundâ fortis est, dubiâ fugax.

Forte ita suppleri posset fabula,
Iter per silvas forte cum facerent duo.
Quid? si latrones, inquit unus, advolent,
Et nos infesto imbelles ferro invaderent?
Ne timeas, inquit alter, hac ego manu,
Latrones toties quâ feroces repuli,
Iter securum solus præstarem tibi,
Et tu virtutis esses spectator meæ.
Dum pergunt, subitus ex insidiis exsilit
Mucrone stricto latro. Qui jactaverat
Verbis virtutem, socium deferens fugit,
Et pugnae eventum spectans restitit procul.
Alter ruentis in se sustinet impetum,
Et vindicavit, &c.

(84) F A B. III.

Calvus & Musca.

Calvi momordit musca nudatum caput, (vem;
Quam opprimere captans, alapam sibi duxit gra-
tunc illa irridens: punctum volucris parvulæ
soluisti morte ulcisci: quid facies tibi,
injuriæ qui addideris contumeliam? 5
respondit; mecum facile redeo in gratiam,
quia non fuisse mentem lædendi scio.
sed te, contemti generis animal improbum,
quæ delectaris bibere humanum sanguinem,
ptem necare vel majore incommodo. 10
Hoc argumentum veniam mage dari docet,

G

Qui

05 PHÆDRI FABULARUM

Qui casu peccat, quam qui consilio est nocens.
Illum esse quâvis pœnâ dignum iudico.

(85) F A B. IV.

Homo & Asinus.

Quidam immolasset verrem quum sancto Hérculi,
Cui pro salute votum debebat suâ,
Afello iussit reliquias poni hordei.
Quas adspernatus ille, sic locutus est :
Tuum libenter prorsus adpeterem cibum,
Nisi, qui nutritus illo est, jugulatus foret.

Hujus respectu fabulæ deterritus,
Periculosum semper vitavi lucrum.
Sed dicis, qui rapuere divitias, habent.
Numeremus, agedum, qui deprensi perierint :
Majorem turbam punitorum reperies.

Paucis temeritas est bono, multis malo.

(86) F A B. V.

Scurra & Rusticus.

Pravo favore labi mortales solent,
Et, pro iudicio dum stant erroris sui,
Ad pœnitendum rebus manifestis agi.

Facturus ludos quidam dives nobiles,
Proposito cunctos invitavit præmio,
Quam quisque posset, ut novitatem ostenderet.
Venere artifices laudis ad certamina.
Quos inter scurra, notus urbano sale,
Habere dixit se genus spectaculi,
Quod in theatro numquam prolatum foret.
Dispersus rumor civitatem concitat :
Paullo ante vacua turbam deficiunt loca ;
In scenâ vero postquam solus constitit,
Sine adparatu, nullis adjutoribus,
Silentium ipsa fecit expectatio.
Ille in sinum repente demisit caput,
Et sic porcelli vocem est imitatus suâ,

LIBER V.

51

Verum ut subesse pallio contenderent,
Et excuti juberent. Quo facto, simul
Nihil est repertum, multis onerant laudibus,
Hominemque plausu prosequuntur maximo.
Hoc vidit fieri rusticus. Non mehercule
Me vincet, inquit: & statim professus est,
Idem facturum melius se postridie.
Fit turba major. Jam favor mentes tenet,
Et derisuri, non spectaturi, sedent.
Uterque prodit. Scurra degrunnit prior,
Movetque plausus, & clamores fuscitat.
Tunc simulans sese vestimentis rusticus
Porcellum obtegere, (quod faciebat scilicet,
Sed, in priore quia nil compererant, latens)
Pervellit aurem vero, quem celaverat,
Et cum dolore vocem naturæ exprimit.
Adclamat populus, Scurram multo similius
Imitatum, & cogit rusticum trudi foras.
At ille profert ipsum porcellum e sinu,
Turpemque aperto pignore errorem probans;
En, hic declarat, quales sitis iudices.

20

25

30

35

Poëta.

A Dhuc supersunt multa, quæ possim loqui,
Et copiosa abundat rerum varietas;
sed temperatæ suaves sunt argutiæ:
immodicæ offendunt. Quare, vir sanctissime,
articulo, chartis nomen victurum meis,
latinis dum manebit pretium literis,
non ingenium, certe brevitatem adproba,
quæ commendari tanto debet justius,
quanto Poëtæ sunt molesti validius.

40

45

(87) F A B. VI.

Duo Calvi.

Nvenit calvus forte in trivio pectinem,
Accessit alter, æque defectus pilis:

Fia,

52 PHÆDRI FABULARUM

Eia, inquit, in commune, quodcumque est lucri.
Ostendit ille prædam, & adjecit simul :

Superûm voluntas favit ; sed, fato invido,
Carbonem, ut ajunt, pro thesauro invenimus.

Quem spes delusit, huic querela convenit.

(88) F A B. VII.

Princeps tibicen.

UBi vanus animus, aurâ captus frivolâ,
Adripuit insolentem sibi fiduciam,
Facile ad derisum stulta levitas ducitur.

Princeps tibicen notior paullo fuit,
Operam Bathyllo solitus in scenâ dare.
Is forte ludis (non satis memini quibus)
Dum pegma rapitur, concidit casu gravi
Necopinans, & sinistram fregit tibiam,
Duas quum dextras maluisset perdere.
Inter manus sublatus, & multum gemens
Domum refertur. Aliquot menses transeunt,
Ad sanitatem dum venit curatio.

Ut spectatorum mos est, & lepidum genus,
Desiderari cœpit, cujus flatibus
Solebat excitari saltantis vigor.

Erat facturus ludos quidam nobiles ;
Et incipiebat Princeps ingredier. Eum
Adducit pretio, precibus, ut tantummodo
Ipso ludorum ostenderet sese die.

Qui simul advenit, rumor de tibicine
Fremit in theatro : quidam adfirmant mortuum,
Quidam in conspectum proditurum sine morâ.

Aulæo misso, devolutis tonitribus,
Dî sunt locuti more translatitio.

Chorus reducto tunc, & notum canticum
Imposuit, cujus hæc fuit sententia ;
Lætare incolumis, Roma, salvo Principe.
In plausus consurrectum est. Jactant basia.

Tibicen gratulari fautores putat ;
Equester ordo stultum errorem intelligit :

Magnosque

Magnoque risu canticum repeti iubet.
 Iteratur illud. Homo meus se in pulpito
 Totum prosternit: plaudit inludens eques;
 Rogare populus hunc coronam existimat.
 Ut vero cuneis notuit res omnibus,
 Princeps ligato crure niveâ fasciâ,
 Niveisque tunicis, niveis etiam calceis,
 Superbiens honore divinæ domus,
 Ab universis capite est protrusus foras.

35

(89) F A B. VIII.

Occasio depicta.

Cursu volucris, pendens in novaculâ,
 Calvus, comosâ fronte, nudo corpore,
 Quem si occupâris, teneas: elapsum semel
 Non ipse possit Jupiter reprehendere;
 Occasionem rerum significat brevem.
 Effectus impediret ne segnis mora,
 Finxere antiqui talem effigiem temporis.

5

(90) F A B. IX.

Taurus & Vitulus.

Angusto in aditu taurus luctans cornibus,
 Quum vix intrare posset ad præsepia,
 Monstrabat vitulus, quo se pacto plesteret.
 Tace, inquit, ante hoc novi, quam tu natus es.
 Qui doctiorem emendat, sibi dici putet.

5

(91) F A B. X.

Venator & Canis.

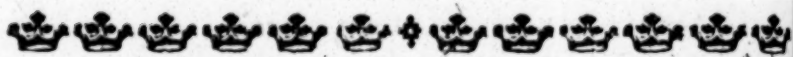
Adversus omnes fortis veloces feras
 Canis quum domino semper fecisset satis.
 Languere cœpit annis ingravantibus,
 Aliquando objectus hispidi pugnæ suis
 Adripuit aurem: sed cariolis dentibus
 Prædam dimisit. Hic tum venator dolens

5

Canem

54 PHÆDRI FABULARUM

Canem objurgabat. Cui latrans contra senex :
Non te destituit animus, sed vires meæ.
Quod fuimus laudas, jam damnas, quod non sumus.
Hoc cur, Philete, scripserim ; pulcre vides.



FABULARUM
APPENDIX.

F A B. I.

Milïus ægrotans.

Multos cum menses ægrotasset Milïus,
Nec jam videret esse vitæ spem suæ ;
Matrem rogabat, sancta circuiret loca,
Et pro salute vota faceret maxima.
Faciam, inquit, fili ; sed, opem ne non impetrem,
Vehementer vereor ; sed qui delubra omnia
Vastando, cuncta polluisti altaria,
Sacrificiis nullis parcens, nunc quid vis rogem ?

F A B. II.

Lepores vitæ pertasi.

Qui sustinere non potest suum malum,
Alios inspiciat, & discat tolerantiam.
Aliquando in silvis strepitu magno conciti
Lepores clamant, se propter assiduos metus
Finire velle vitam. Sic quemdam ad lacum

Venerunt

A P P E N D I X.

55

Venerunt, miseri quo se præcipites darent.
Adventu quorum postquam ranæ territæ
Virides in algas misere fugientes ruunt:
Heu, inquit unus, sunt & alii, quos timor
Vexat malorum. Ferte vitam, ut ceteri.

F A B. III.

Vulpis & Jupiter.

Naturam turpem nulla fortuna obtegit.
Humanam in speciem cum vertisset Jupiter
Vulpem, regali pellex ut sedit throno,
Scarabeum vidit prœrepentem ex angulo,
Notamque ad prædam celeri profiluit gradu. 5
Superi risere, magnus erubuit pater,
Repudiatam turpemque pellicem expulit;
His prosequutus: Vive, quo digna es, modo,
Quæ nostris uti meritis digne non potes.

F A B. IV.

Leo & Mus.

NE quis minores lædat, fabula hæc monet.
Leone in silvâ dormiente, rustici
Luxuriantes mures, unus ex iis
Super cubantem casu quodam transiit;
Expergefactus miserum leo celeri impetu 5
Adripuit; ille veniam sibi dari rogat,
Crimen supplex fatetur, peccatum imprudentiæ.
Hoc Rex ulcisci gloriosum non putans,
Ignovit & dimisit. Post paucos dies
Leo, dum vagatur noctu, in foveam decidit. 10
Captum ut se agnovit laqueis, voce maximâ
Rugire cœpit; cujus immanem ad sonum
Mus subito accurrens. non est, quod timeas, ait,
Beneficio magno gratiam reddam parem.
Mox omnes artus, artuum & ligamina 15
Lustrare cœpit, cognitosque dentibus
Nervos rodendo laxat ingenia artuum.
Sic captum mus leonem silvis reddidit.

F A E.

56 PHÆDRI FABULARUM, &c.

F A B. V.

Homo & arbores.

PEreunt, suis auxilium qui dant hostibus.
Factâ bipenni quidam ab arboribus petit,
Manubrium ut darent è ligno, quod foret
Firmum: jusserunt omnes oleastrum dari,
Accepit munus, aptans & manubrium
Cœpit securi magna excidere robora.
Dumque eligebat, quæ vellet, sic Fraxino
Dixisse fertur Quercus, Merito cædimur.

F I N I S.

THE FIRST

B O O K

OF THE

FABLES of *PHÆDRUS*,
the Freed-man of *Augustus*,
done after ^(a) *Æsop's* Way.

The P R E F A C E.

I HAVE polish'd in *Jambick* Verses of six Feet,
this Subject-matter, which *Æsop*, the Original
Author ^b invented. The ^c Advantage of this
little Book is double; *First*, Because it stirs
Mirth: *Next*, because it lectures ^d Mankind by
wise

(^a) *Æsopiarum.*] Sine dubio rectius *Æsopias fabulas*, quam *Æsopi-
cari constat* — Habet vero *Phædrus* partim *Æsopi fabulas*, id est, ab
fictas, sed latine versas. partim etiam *Æsopias a se fictas et inventas*.
arm.

^b Re in Compounds is not always short, but is common
without doubling the Consonant, as *Heinsius*, *Burman* and *Bentley*
take out.

^c If *Phædrus* took *Dos* in its proper and original Signification,
Gudius seems to insinuate, he must suppose his Book the Child
his Brain, and the duplex *dos*, the double Portion with which he
sends it abroad into the World.

^d *Vita*, for Mankind, (as *Burman* observes) began first to be
sch us'd in *Phædrus's* Time; and occurs most frequently in *Pl-*

wise Instruction. Now, if any has a Mind to ^e chide
cane, because not only wild Beasts, but even Trees
are made to speak; let him remember that I but joke
with invented Stories.

F A B. I.

The Wolf and the Lamb.

A Wolf and a Lamb, both driven by Thirst, ha-
come to the same Stream. The Wolf stood
pretty high [towards the Fountain] and the Lamb
far below. Upon that Occasion the Robber, i. e.
Beast of Prey, ⁱ push'd on by his ravenous Appetite
brought in a Pretence of Quarrel. Why, says he
have you made ^e that *Water* there muddy, and that
too whilst I am drinking? The Wool-bearer, i. e.
the Lamb, on the other Hand trembling, answer'd
Dear Wolf, how can I do, I beseech you, what you
complain of? The clear Water runs down from you
to my Draughts. Being confuted by the Force of
Truth; *well but*, said he, six Months ago, you
gave me scurrilous Language. The Lamb answer'd
ed, I ^h for my Part was not yearn'd then.

Hercule

*my's Natural History, Lib. 15. Cap. 1. Cultum agrorum docenda
ta, &c.*

^e Or *Cavil*. It is a Law Term us'd, when one maliciously wre-
the Meaning of the Law to the Prejudice of another. *Cic. de Offi.*
Lib. 1. Cap. 10. Hence is borrowed the figurative Signification,
slander, asperse or reproach.

^f *Phædrus* seems here to have had *Virgil* in his Eye, *Æneid.*
355. *Inde lupi seu raptores atra in nebula, quos improba ventris ca-*
cacos rabies, catulique relictis, Faucibus expectant siccis.

^g *Istam* refers to the Water below, where the Lamb was drink-
ing, and to which the Wolf points. Tho' I had made the low
Water muddy, said the Lamb, yet how could this give any Dis-
turbance to the Water above, since it runs down clear from you
to me.

^h *Equidem*, indeed. The Translator was, with many others, mis-
taken, when he thought *equidem* was for *ego quidem*. This is e-
dent from *Sallust, Cat. 52, 16. Quare vanum equidem hoc consilia*

Hercules, said he, your Father did it *tho'*; and strait
seizes and tears him in Pieces; * an unjust violent
Death.

This Story is writ for the Sake of those Persons,
who oppress the innocent upon groundless Pretences.

F A B. II.

The Frogs petitioning for a King.

AT what Time Athens flourish'd under ¹ Republican
Laws, craving Liberty, confounded the State,
and ^m Licentiousness loosen'd the ancient Rein of Go-
vernment. Upon this factious Parties being banded
together,

periculum ex illis metuit; there *equidem* is join'd with the third
person *est* understood. *Ib.* 51, 15. *Equidem ego sic existimo, &c.*
Ibid. 52, 11. *Jampridem equidem nos vera rerum vocabula amisimus,*
&c. See *Cortius* on the Place. Hence it is manifest, that *equidem*
no more than *quidem*.

ⁱ This was an Oath in Use among the Romans peculiar to the
Men, as *Mecastor* was to the Women.

^k This is according to *Scheffer's* Explication; as if it were the
Judgment and Reflexion of *Phadrus* himself. And he will have
the Words distinguish'd from *lacerat*; because *lacerare nece* is not to
be found in any Author. *Burman*, indeed, thinks, that it ought
not to be condemn'd for the Reason brought by *Scheffer*; because
there are some Instances that come very near it; as, *occidit tristi*
te, Lib. 2. Fab. 6. and *Ovid. Epist. 14. 12. Cadere nece.* But how
these Instances are any thing to the Purpose, I cannot see. If, in-
deed, *occidit* were taken actively with the Penult long; this, I
think, would be a sufficient Proof.

^l *Æquus* ought not to be translated *Just*, but *Republican*, where all
are upon a Level.

^m *Licentia* may be taken likewise in the Ablative Case, as *Burman*,
well as *Scheffer*, formerly did: But now *Burman* doubts of that
Explication, and prefers the Nominative Case, as *Licentiousness*
springing from craving Liberty, which the *Athenians* abus'd; which
he confirms by *Horace, Lib. 4. Od. 15.*

tua, Caesar atas, &c.

ordinem

Rectum evaganti frana licentia

Injecit.

together, Pisistratus, as ⁿ sole Master of the Government, takes Possession of the Citadel. When the Athenians lamented their melancholy Bondage, not because he was tyrannical, but because every Burden is grievous to those that have not been accustomed to bear any; and after they had fallen a complaining, Æsop told them a Tale to this Purpose.

The Frogs ranging at large ^o thro' their Fens, with great Clamour petitioned for a King from Jupiter, ^p to restrain their licentious Manners by his Authority. The Father of the Gods smiled, and gave them a small Piece of Timber; which when thrown terrified the trembling Kind, by the sudden Motion and Noise of the shallow Water. After this had continued to ly contemptibly a pretty while, sunk in the Mud, by Chance one secretly pops his Head out of the Pool; and having well examined his Majesty, he calls out all the rest. They laying aside Fear, swim up, every one striving who should be first; and the insolent Mob leap upon *this King of Wood*. After they had defiled him with all Sorts of ^q Indignities

For as there the like Licentiousness had loosen'd the Rein, so was among the Athenians.

ⁿ *Tyrannus* is not us'd here in the Sense that we use Tyrant nor as it was us'd in the Declension of the Roman Language; more than the Words *Knave*, *Villain*, among the English, were taken in a bad Sense at first, as they now are.

• *Rana vagantes liberis paludibus*, for *rana libera vagantes paludibus* since it cannot be imagined that the Author supposed the Fens free from all other Animals; but only that the Frogs, like the Athenians, were too wanton and licentious thro' that Freedom from superior Restraint.

^p Some throw this Line down to the 23. but *Burman* will not take so much upon him, since it is contrary to the Manuscript. Besides, it claims this Place with more Reason, because the *Vagantes liberis paludibus* supposes them enjoying a full Freedom, and upon that very Account, wanton and licentious, and therefore needing a King to restrain their Irregularities.

^q *Contumelia* not only signifies an Affront in Words, but frequently in Deeds.

they dispatch Ambassadors to Jupiter to ^r beg another King ; since he who had been granted them was good for nothing. Then he sent them a Water-serpent, who fell a-snapping them up one after another with his sharp Teeth. Helpless and slow as they were, it was to no Purpose to scuttle away in Confusion from a violent Death : Fear stops their Mouth. Therefore they secretly give a Message to Mercury, *to be carried* to Jupiter, to beg he would relieve them in their sore Distress. But the God, in Answer, told them, since you would not ^r be content with your good Fortune, bear your Misfortune to the End with Patience. So likewise, you Citizens, says Æsop, bear up with Courage against the present Evil, lest a greater befall you.

F A B. III.

The proud Jack-daw and the Peacock.

Æsop has publish'd to us this Fable, *with this View*, that no Body may take ^r a Fancy to boast of Advantages that are not his own ; but rather to lead his Life in his own natural Way.

A Jack-daw swelling with empty Pride, took up the Feathers that had fallen from a Peacock, and deck'd himself. Then slighting Birds of his own Feather, he intruded himself among the beautiful Flock of Peacocks ; but they, by Force, stript the impudent Bird of their Feathers, and peck him off with their Bills.

The

^r Burman is surpris'd that Dr. Bently cannot go into the Opinion of those, who make *rogantes* in the Nominative Case, when it is plain it must be construed with *legatos* understood, as in *Justin. Lib. 7. legatos pacem petentes mittunt.*

^r Ferre and pati are both applied by classick Authors to good as well as to bad Fortune, *Plaut. Pœn. 3, 3; 82. Si quidem potes pati esse in lepidio loco.*

^r Libeat. This is a proper and elegant Use of the Word. Thus *Ædrus*, in the Prologue to the second Book, *Sed si libuerit aliquid perponere* ; and *Virgil, Ecl. 2. 28. Geor. 3. 436.*

The Jack-daw being severely ^u mauled, ^x returned in great Sorrow to his own Kin; by whom being rejected, he suffered a sad Mark of Disgrace. Then one of those whom he had ^y much slighted before, told him, if you had been content with our Station, and had patiently born with what Nature allotted to you, you had neither met with that Abuse *from the Peacocks*, nor would you in your unfortunate Condition now feel this Refusal *from us*.

F A B. IV.

A Dog carrying a Piece of Flesh thro' a River.

HE that aims at what belongs to another, deservedly loses his own.

As a Dog, swimming thro' a River, was carrying a Piece of Flesh, he saw his Image in the Looking-glass of the Water, and thinking that it was another Prey carried by another Dog, he had a-Mind to snap it from him. But his Greediness, i. e. *the greedy Cur*, being disappointed ^z let fall the Meat which he held in his Mouth; and ^a far less could he reach what he was seeking.

F A B.

^u *Mulcare* signifies by itself, without the Addition of any Substantive to explain it, to beat, bruise or maul; whereas *multare* alone signifies to fine, or to punish in general, whether by Fine, Imprisonment, Banishment or Death; or even by Blows, provided *pecuniis, vinculis, exilio, morte, verberibus, plagis*, or some such Substantive be added.

^x *Redire caput*, for *redivit*, which occurs frequently in *Phædrus* and other classic Authors.

^y I have translated it thus, to distinguish *despicere* from *contemnere, spernere*, &c. which commonly imply a lower Degree of Contempt.

^z It comes all to the same Purpose, whether we read *demisit* or *dimisit*; the former signifies, he let fall or dropped; the latter, he let slip.

^a Here is a very elegant Use of the Particle *adeo*, agreeable to that of *Tacitus*, *An. 3. 34. Pauca seminarum necessitatibus concedi, quæ conjugum quidem penates, adeo socios non onerent.*

The Cow, the Goat, the Sheep and the Lion.

Partnership with a powerful Person is never to be depended on. This little Story confirms what I design.

A Cow, a Goat, and a Sheep, patient under Wrong, were ^b Partners with a Lion in the Forests. After they had taken a Stag of a huge Size, the Lion having laid out the Shares, spoke to this Purpose; I take up, says he, the first *Share*, because I am called Lion; you will allow me the second, because I am ^c courageous. Then the third shall be ^d mine of Course, because I have more Strength. If any shall but touch the fourth he shall ^e meet with a Mischief. Thus insatiable Violence alone carried off the whole Prey.

F A B. VI.

The Frogs and the Sun.

Esop saw the ^f throng'd Wedding of a neighbouring Thief, and strait he falls a telling a Tale.

Once upon a Time the Frogs rais'd a Cry to Heaven,

^b This Partnership is like that of Hunters, agreeing to make a fair Division of whatever is taken.

^c *Burman* will have *fortis* here to signify *Clever, Nimble* or *Swift*, because he thinks *fortis* is used in this Sense in *Lib. 5. Fab. 10.* and *Metam. 6. 221. fortes conscendunt equos,* and *3. Art. Am. 595.*

Tum bene fortis equus reserato carcere currit.

^d This is the Force of the Verb; as much as if he had said, I'll claim the third Share without any Difficulty on your Side.

^e *Adfici calamitate, morte, ignominia, exilio,* &c. are Ways of speaking common in *Cicero*.

^f This is the true Meaning of *celebres*, when applied to *nuptiae*, or here there is any Occasion of Resort. *Via celebris, Cato R. R. 1. Urbs celebris & copiosa. Cic. pro Arch. Portus Cajeta celeberrimus, plenissimus navium. Cic. pro lege Man. c. 12, &c. Concio celeberrima, in Pis. c. 15.*

ven, that the Sun had a mind to ^z marry. Jupiter being much disturb'd with the ^h Noise, enquires into the Cause of their Complaint. Upon which one of the Inhabitants of the Pool says, as the Case now is, one *Sun* alone burns up all the Lakes, and forces us poor Wretches to ⁱ die a cruel and unnatural Death in our parch'd Habitation; what will become of us if he shall beget Children?

F A B. VII.

The Fox to the Tragedian's Mask.

A Fox by Chance saw a Tragedian's Mask. Oh, how glorious an Outside, said he, ^k has no Brains!

This is spoken to those, to whom Fortune has given Honour and Glory, *but* has deny'd them common Sense.

F A B. VIII.

The Wolf and the Crane.

HE that expects a Reward for a Favour from Villains, ^l blunders doubly; first, because he assists those that do not deserve it; and next, because ⁱ when he

^z *Ducere uxorem* belongs to the Man, because it was his Part to lead the Bride; but *nubere viro* belong'd to the Woman, because the Bride went veil'd for the Man.

^h So *convicium* is us'd, *Lib. 3. Fab. 16.* And in *Ovid. Lib. 6. Met. 378.* where *Ovid* applies it likewise to the Frogs.

ⁱ This is the true Signification of *emori*, as *Burman* makes out, and elegantly answers to *exurit*, which is more than *writ*, signifying that the Sun burns them up to such a Degree, that nothing almost remains.

^k These Masks cover'd the Head wholly as well as the Face.

^l Here I have endeavour'd to express the Force of these Particles *jam non*. After he has assisted those that do not deserve the Favour, he exposes himself to Harm, which he cannot avoid if they whom he has favoured be inclin'd to it. While the Bone was sticking in the Throat of the Wolf, he could do the Crane no Harm; but even before the Bone was taken entirely out of the

Mouth

when he has so done, he cannot come off with a whole Skin, *as he could have done, if he had not before oblig'd them.*

When a Bone that had been greedily swallow'd stuck in the Throat of a Wolf, being master'd by the excessive Pain, he fell a tempting the Beasts one after another, with a Reward, to pull out that Plague. After much ado, a Crane was perswaded by an Oath, and trusting his long Neck to his Throat, he wrought a Cure for the Wolf dangerous to himself; on Account of ^m which, when he ⁿ importun'd him for the Reward agreed upon, you are ungrateful, says he, who have brought off your Head safe and sound out of my Mouth, and ^o demand as your Right a Reward.

F A B. IX.

The Sparrow and the Hare.

LET us prove by a few Lines that it is a foolish Thing for one not to take Care of himself, and yet to give Advice to others.

A Sparrow was rallying a Hare while seiz'd by an Eagle, and raising woful Squeaks. Where is that fam'd Swiftness of yours, says he? Why have your Feet ^p acted so remissly? While he is speaking thus, a Hawk whips him up, not in the least dreaming of it, and kills him, crying with vain Complaint. The Hare

Mouth, he had it in his Power to snap off his Head. This is *Barman's* Explication.

^m Some may think it should rather be *pro qua*, scil. *Medicina*. But this Change of Gender is frequent among the *Latin* Authors, as in *Callist.* *Earum rerum, que prima mortales ducunt.*

ⁿ *Flagitare*, signifies properly to demand earnestly, or, in one Word, to importune.

^o *Postulare* I have translated to demand as one's Right, as it commonly signifies, to distinguish it from *peto*, *rogo*.

^p *Virgil. Aeneid. 6. 51.*

— *Cessas in vota precesque,*
Tres, ait, Aenea?

Hare half alive, having receiv'd Comfort [†] just at her Death, tells him, you who but just now in Security was making a Jest of my Misery, now deplore your own ill Fortune in the like grievous Strain.

F A B. X.

The Wolf and the Fox, with the Ape as Judge.

WHOEVER has once been branded for scandalous Knavery, loses Credit, even when he speaks the Truth. This short Fable of Æsop confirms this.

A Wolf charg'd a Fox with the Crime of Theft. He deny'd that he was guilty of the Fault. Then the Ape sat as Judge between them. When both Parties had fully pleaded their respective Causes, the Ape said to have pronounced this Sentence; you Mr. Wolf, do not [†] seem to have lost what you sue for, and I believe that you Mr. Fox have stoll'n what you so smoothly deny.

F A B. XI.

The Ass and the Lion hunting.

ONE void of Bravery, yet boasting of his [†] Exploits, imposes upon Strangers, but is a mere Jest to those that know him.

When once a Lion had a Mind to go a hunting with an Ass in Company, he hid him among the Bushes.

[†] Cic. Famil. 2. 16. *Hac aspersi, ut scires, me etiam in stomacho dedere solere, i. e.* When I'm in a Passion. See Perizonius upon Sanctius, Lib. 4. Cap. 4. 27.

[†] Because it was not your own, but stolen or robb'd from another.

[†] Gloria is here taken for the Reputation one gains in the Field of Mars, as Teren. Heaut. 1. 1. *Ibi rem & gloriam reperi.* So also in the Fab. 7. *Quibus honorem,* that is, Preferment in the Government, & *gloriam,* that is, Reputation or Renown from their Feats in War.

Bushes, and withal directed him to frighten the wild Beasts with his Braying that they were unaccustom'd to, and he would catch them as they were flying away. Upon this the long ear'd Beast on a sudden raises a Noise with all his Might, and startles the Beasts of the Wood with a strange Wonder; while they trembling scamper away to their known Outlets, they are struck down by the dreadful Onset of the Lion; who, after he was tir'd with Slaughter, calls out the Asss, and orders him to cease his Noise. Then he with an Air of Vanity says, what think you of the Performance of my Voice? 'Tis extraordinary, says the Lion, to such a Degree, that unless I had known thy Spirit and Descent, I had run for it too in the like Terror.

F A B. XII.

The Stag at the Spring Side.

THis Story ² shews that those Things which have been slighted, are frequently found by Experience to be more useful than Things ¹ extoll'd.

A Stag stopt at a Spring Side, after he had drunk his fill, and observed his own Image in the clear Water; while there with Wonder he extols his branchy Horns, and ² finds Fault with the excessive Slenderneſs of his Shanks, being on a sudden alarm'd with the Noise

¹ Frutice for fruticibus or fruticeto; and the known Outlets are to be understood, out from among the Bushes. 'Tis absurd therefore to suppose the Ass was covered with Leaves.

² The proper Signification of *adfligere* is to be struck down to the Ground. Plaut. *Perf.* 5, 2; 15. *Affligam te ad terram scelus.* Cic. *ad Attic.* 8, 11, p. 795. *Respublica nunc afflicta est, nec excitari sine vili perniciosissimo bello potest.*

³ *Exserit propemodum est quod nudat, ib.*

⁴ *Laudari, id est, pulchrum predicari: contempta vero illis recte opponitur, pro vilibus, quæ vulgo contemuntur, Burm.*

⁵ *Hoc in versu duos ultimos pedes ex Dactylo & Jambo constare credo, ut vitu perat. ib.*

Noise of the Huntsmen, he fell a scampering thro' the Fields, and by his fleet running, ^a baffled the Dogs. Next, a Wood shelter'd the wild Beast, where, being hamper'd by his Horns catch'd hold of, he was torn by the cruel Bitings of the Dogs. Then expiring, he is said to have had this Reflexion; Unhappy me! who understand but now when 'tis too late, how beneficial those Things have been to me, which I very much slighted, and how much Sorrow these have had attending them which I extoll'd.

F A B. XIII.

The Fox and the Crow.

THey who are fond of being extoll'd by wheedling Expressions, ^b suffer the shameful Punishment of a late Repentance.

When *once* a Crow perching upon ^c the Top of a Tree, had a mind to feast upon a Piece of Cheese, which he had whipt out of a Window: Reynard observ'd him, upon which he made this Speech. My Dear Crow, ^d how great is the Sleekness of your Feathers? How much Comeliness ^e have you in your Shape

^a *Elusit pro clusit, serus pro fera*, which occurs frequently in *Virgil*, *Catullus*, and other Poets; so likewise in the same Author, *L. 2. F. 8. 14.*

^b *Dare pœnas* properly signifies to give Satisfaction: The Greeks called *πρωή* the Price which a Murderer gave to the Friends and Relations of the murdered Person, that he might not be sued upon an Action of Murder, *Dan. Heinsius ad Sil. 2. 551.*

^c Not on a high Tree, but on the Top, in the same Manner, as in *Lib. 3. Fab. 13. in alta quercu & monte summo, & in sublimi quercu, Lib. 2. Fab. 4. Burm.*

^d *Qui for quis* is very common in the best Authors.

Ovid. 14. Met. 502. ————— Qui te casusve deusve Servat, Achamenide? —————

Sed infinita in hanc rem adduci possent. Veteres certos fuisse elegantie sue, & ubi qui, ubi quis, prastaret, usu fuisse doctos, existimo, licet nos sepe in his fluctuemus, Bur.

^e *Geris for habes*, *Ovid. Lib. 5. Met. 553. Virginis ora gerere. Virg. I Æn. 319. Virginis os habitumque gerens.*

Shape and Air? If you had a Voice, there would be no Bird preferable to you. Upon this he, like a Fool, having a Mind to shew his Voice, drop'd unwittingly the Cheese out of his Mouth, which the crafty Fox quickly chop'd up with the greatest Greediness. 'Twas then at last, but too late, that the stupid Crow being dup'd, fetch'd a deep Sigh. ^h By this Fable is prov'd, how much the Endowments of the Mind are worth, and Wit always carries it from Strength.

F A B XIV.

The Cobler turn'd Mountebank.

WHen a bungling Cobler quite ruin'd by Poverty, had begun to practise Physick in a Place where he was not known; and made great Noise of an Antidote, falsely so called, he gain'd to himself a Vogue by his ⁱ canting sly Speeches. ^k At this Time when the Governor of the City kept his Bed, distressed with a sore Illness, he call'd for a Cup in order to try him; then pouring in Water, but pretending that he mix'd Poison with his Antidote, he order'd him to drink it off, with the Offer of a Reward. Upon which the Cobler, out of Fear of Death, confess'd that

^f *Hic cum praeceffisset nulla, sequitur at ille stultus, quam dicemus hujus variationis causam? Nescio, sed quod forte nos ignoremus, sciverunt antiqui.* Burm.

^g This *amisit* properly signifies; whereas *emisit* imports Will and Design, and therefore ought not to be admitted into the Text, Burm.

^h Bentley, after Heinsius and other Criticks, throws out the two last Lines; which Burman will not adventure to do, tho' he has no great liking to them.

ⁱ Plin. 1 Epist. 18. *Inveniam aliquam stropham, agamque causam.* Seneca, Epist. 26. *Compono me ad illum diem, quo remotis strophis ac fucis de me judicaturus sum.*

^k Some take *hic* here for a Pronoun, as if the Cobler lay sick; but it seems far more probable to suppose the Doctor attending upon the Governor, than the Governor upon him.

that he was become famous, not by any *real* Skill in the Art of Physick, but by the Stupidity of the Rabble. The Governor having summon'd ¹ an Assembly, spoke to this Purpose: With how great Madneſs do you think you are poſſeſs'd, who make no Scruple to venture your Lives with one, to whom no Body has truſted his Feet to be ſhod.

I may with good Reason affirm, that this concerns thoſe Perſons, from whoſe Folly Gain ariſes to impudent People.

F A B XV.

The Aſs to the old Grazier.

IN changing the Government of a State, the Poor change nothing but the Name of their Maſter. The little following Story diſcovers this to be a Truth.

A timorous old Man was grazing his Aſs in a Meadow. He being terrified with the ſurpriſing Noiſe of an Enemy, was perſwading ^m the Aſs to fly, for fear they might be taken Priſoners: But he ſtill ⁿ jogging on with his ordinary dull Pace, ſays, Do you think, pray, that the Conqueror will clap two Pair of Panniers upon me? The old Man ſaid, No. What then, ſays the Beaſt, does it concern me, whom I ſerve? as long as I am ~~let~~ to carry my Panniers.

F A B XVI.

The Stag and the Sheep.

WHen a Knave binds ^o himſelf by a villainous Engagement, he is very deſirous not to clear the Matter, but to cauſe ſome Miſchief.

A Stag

¹ Here we muſt ſuppoſe, a very few could be ſummon'd into the ſick Governor's Chamber.

^m Burman is almoſt perſuaded, that Phadrus wrote *ſuadebat aſinum fugere*, according to Virgil and Ovid's Way.

ⁿ This is a proper Epithet for an Aſs, Ovid. *Amor. Lib. ii. 7. 15.*

Aſpice ut miribus miſerande ſortis aſellus,

Aſſiduo domitus verberare lentus eat.

^o This paſſage has cut out Work for the Criticks, more perhaps than

A Stag pray'd a Sheep to lend him a Bushel of Wheat, the Wolf being his Surety. But the Sheep fearing before Hand some Trick, answered, The Wolf has been always us'd to rob, and ^P immediately get off; and you ~~to~~ fly out of Sight with a nimble Spring: Where then shall I look for you when Pay-day shall come?

F A B. XVII.

The Sheep, the Dog, and the Wolf.

Liars are wont to ^a suffer the Punishment due to their ^r Villany.

When a Caviller of a Cur sued a Sheep for a Loaf, which he stood to it he had lent him; a Wolf being summon'd

than any besides in Phadrus. *Burman* proposes this Reading.

Fraudator hominem cum vocat sponsum improbum,

Non rem expedire, sed mala videre (or malum dare) expetit.

When a Cheat calls a villainous Fellow to be Surety for him, &c. *Expedire rem*, is not to pay the Debt; but so to manage the Matter, as that it shall not be perplex'd and involv'd in Chicane and Sophistry, and by that Means the Creditor come to lose. So *negotia expedita*, *Cic. ad Fam. 3.* and *Sueton 3. Gram. 1. Videre* for *procurare*. *Cic. 3. Tusc. Quæst. Aliquid videamus cibi*, for *provideamus*. Tho' *Bentley* is pleas'd with this Reading, yet *Burman* will not take it into the Text.

^P *Atque* is used here not so much to connect, as to express the Quickness of his getting off. *Plaut. Mostel. v. 1, 9. Quem cum convocavi, atque illi me a senatu segregant. Terent. Eun. 1. 1. 7.—*

Atque—ultra ad eam venies. Virgil Geo. 1.

—Si brachia forte remisit,

Atque illum in præceps prono rapit alveus amni.

^a *Luere pœnas* is an Impropriety that has crept into the Language, a Defect to which all Languages are liable, when the original Signification is alter'd. For *luere* originally signifies to wash away, therefore *luere culpam pœnis* is agreeable to the primitive Signification of *luo*; and *Phadrus* has applied it very properly, *Lib. 4. Fab. 9. l. 7. Tamen, scelestæ, spiritu culpam lues. See Perizonius upon Sæmæus, 3. 2, 3.*

^r *Bentley* will have *malefici* an Adjective agreeing with *mendaces*. But it is far more agreeable to the Genius of the Latin Tongue, to make it a Substantive, and construe it thus, *luere pœnas malefici*, for *maleficii*; in the same Manner as *pœnas oppetere superbie*, *pendere pœnas erroris*, & *subire pœnas credulitatis*.

summon'd as a Witness, said, that not only one, but declared that ten were owing. The Sheep being cast by false Evidence, paid what she did not owe. A few Days after the Sheep saw at a Distance the same Wolf lying in a Pit. Well, says she, this is the Reward sent you by the Powers above for your Knavery.

F A B. XVIII.

The Woman in Labour.

NO Body with Pleasure * calls to Remembrance the Place which has hurt him.

A Woman, the Time of her Delivery being at Hand, after her Reckoning was out, lay on the Ground, raising lamentable Groans; her Husband exhorted her to lay her self on the Bed, where she might with more Ease lay down her * ripe Burden. I can by no Means believe, says she, that my Pain can have an End in that Place where it was bred at first.

F A B. XIX.

The Bitch ready to Whelp.

THe wheedling Speeches of a profligate Fellow are full of Treachery, which to avoid, the following Lines are a Lecture to us.

When

* So Seneca, *Epist.* 1. has *mortem prospicere*, to view Death at a Distance. So Ovid,

Prospicit occasus, interdum respicit ortus.

And in *Phaedrus* it signifies to observe from a Height, as even in this same Fable; so likewise in *Book 2. Fab. 4.*

* *Cic. de Orat. c. 1. ad eas artes inter nos recoendat. Virg. Aeneid. 6, 681. Lustrabat studio recolens*

* *Onus maturum* is a beautiful Metaphor, borrowed from Fruit, which when ripe are ready to fall. So Ovid, *Lib. 3. Fast. 715.*

Nec puer ut posses maturo tempore nasci

Expletum patrio corpore matris onus.

Where *expletum onus* is the same with *maturum*. The common Reading may signify as well to ease one's Belly, or go to Stool. So *natura* is us'd by *Veget. Art. Veterin. 133. Burm.*

When a Bitch ready to whelp had begg'd of another that she might be allow'd to lay her Puppies in her Hut, she easily obtain'd her Request: Afterwards she applied all Entreaties to her demanding back her Place, and by her Prayers obtains a short Time, till she could go about with her Puppies grown somewhat more able to follow her. When this was likewise expir'd, *the Owner* began with great Importunity to demand her Kennel. If you are able, says the other, to be a Match for me and my Litter, I shall resign the Place to you.

F A B. XX.

The Hunger starv'd Dogs:

A Foolish Design not only fails of Success, but even ^u draws Mankind down to Destruction.

Some Dogs saw a [bleeding] Hide sunk to the Bottom of a River: And that they might the more easily draw it out and eat it, they begun to lap up the Water. But bursting, they died before they could reach what they sought for.

F A B. XXI.

The old Lion, the Bear, the Bull and the Ass:

Whoever hath lost his former Dignity, is insulted even by the basest Sort in his great Misfortune.

When a Lion ^x worn out with Age, and destitute of Strength, lay sick, drawing with difficulty his last Breath, a Boar ^y came against him with his thundering

^u Critics observe, that Classic Writers seldom use this Verb; and when they do, it is commonly applied to Dangers, Harms, or the like; and rarely to the contrary; in the same Manner as *devenire*, to fall into Captivity, the Hands of the Enemy, or Misfortunes.

^x *Defectus annis est, qui præ annis, seu senio, defectus est: Defecta ar-*

is senio, quæ præ senio deficit. Faber.
^y *Venire ad* sometimes signifies to go against, as in *Cæsar 7. de Bell. Gal. 70. Galli perturbantur: veniri ad se confestim existimantes, ad*

conclamant.

* thundering Tusks, and with a Gash reveng'd an old Injury. Anon the Bull gores the Body of his Enemy with his merciless Horns. The Ass too, when he saw the Lion abus'd with Impunity, breaks his Scull with his Heels. Upon this the Lion expiring, said, I have born and not without Resentment, *I own*, the Insults of the Brave; but that I am forc'd to bear thee, the Disgrace of Nature, I seem ^a at least to die a double Death.

F A B. XXII.

The Weasel and the Man.

WHEN a Weasel being catch'd by a Man, would fain escape an immediate violent Death; I beseech you, said she, spare me, who ^a clear your House for you of the troublesome Mice. The Man reply'd, If you did this ^b for my Sake, I would have been ^c oblig'd to you for it, and should have granted a Pardon to you a Suppliant: *But* now since your Drift is to enjoy the Leavings which they would gnaw, and at the same Time to devour themselves, do not put to my Account this pretended Favour. And having spoke thus, he put the mischievous Creature to Death.

Those Persons whose confin'd Usefulness serves themselves *only*, and yet boast of empty Kindness to unthinking People, ought to acknowledge that this is levell'd against them.

F A B.

* This is an Epithet commonly applied by the Poets to the Tusks of the Boar.

^a *Certe* is commonly us'd in this Sense, tho' sometimes it is us'd as *certo*, and may be so taken here. *Quod ferre cogor, certe bis videor mori.* Burm.

^a *Burman* prefers *purgo tibi domum*, to *molestis tibi*, for the Elegancy and the Opposition betwixt *mibi* and *tibi*. *Ter. Phorm. 5. 8. Qui mihi, ubi ad uxores ventum est, tum sunt senes. Liv. in Praef. Ad illa mihi quisque intendat animum;* and *Lib. 2. 29. Pulset tum mihi liorem. Horat. 1 Ep. 3. Quid mihi Celsus agit?* And besides, *purgo tibi* may be for your Interest and Advantage.

^b *Causa mea*, is more usual than *mei*.

^c *Gratum esset. i. c. habere gratum, Ovid. Epist. 16. 13.*

Jamdudum gratum est, quod epistola nostra recepta est.

F A B. XXIII.

The trusty Dog.

A Person, generous all on a sudden, pleases Fools
but lays Trains in vain ^d for the Wife.

When once a Thief in the Night had thrown a
Piece of Bread to a Dog, trying if he would be gain'd
by the Meat thrown him ; Hark ye, said the Dog,
if you design to † stop my Mouth from barking for
my Master's Interest, you are much mistaken ; for that
sudden Generosity of your's warns me to be upon
my Guard, that you may not make any Advantage
by my Fault.

F A B. XXIV.

The bursten Frog and the Ox.

A Poor Man is undone, whilst he endeavours to
imitate a great one.

Once upon a Time a Frog in a Meadow set her
Eye on an Ox ; and being struck with Envy at so
great a Bulk, she blew up her wrinkled Skin : then
ask'd her young ones, if she was bigger *than the Ox* ;
they said No. A second Time she stretched out her
Skin with a greater Effort ; and in like Manner ask'd
which of the two was the bigger. They said the
Ox.

^d Ter. And. 5. 4. 7. *Homines adolescentulos imperitos rerum.* So
skeways *rudis rerum*, Val. Flaccus 1. 771. and *nescia rerum*, vi. 515.
Hor. 1 Ep. 3. 33. *rerum inscitia.* Burm.

^e By the Temptation of a Morsel, Lib. 4. Fab. 2. l. 8. ob-
esto lucro. Liv. 4. 15. *Ciboque obijciendo victorem populum in servi-
tatem perlici posse.*

† Supra, Fab. 2. *Vocem præcludit metus.* Ovid 2 Met. 658. *Lin-
guæque meæ præcluditur usus.*

That *quis* is sometimes us'd in this Sense, may be prov'd from
Lib iv. 23, 1.

Formica & Musca contendebant acriter,

Quæ pluris esset.

And Lucan speaking of Caesar and Pompey,

Quis justius induit arma,

Scire nefas.

Ox. At last being much vex'd, whilst she endeavours to blow up herself with greater Vehemence & she died, her Body bursting asunder.

F A B. XXV.

The Dog and the Crocodile.

THEY who give bad Counsel to cautious People, both lose their Labour, and are shamefully exposed to Laughter.

'Tis storied that Dogs drink out of the River Nile, running, for fear they be snap'd by the Crocodiles. Accordingly when a Dog had fallen a drinking as he was running, a Crocodile speaks thus to him. Lap at your Leisure as much as you please; come near, and drink without that Hurry, and be not afraid, says he, -of Treachery. On the other Hand, the Dog replied, so I would, as Hercules shall save me, did I not know that you are fond of my Flesh.

F A B. XXVI.

The Fox and the Stork.

WE must injure no body; but if any has harm'd another, this Fable minds us, that he ought to be^h punish'd with the like Justice,

A Fox is said to have firstⁱ invited a Stork to Supper, and to have serv'd up to her a thin Soup, which the hungry Stork could by no Means get tasted. When she again in her Turn had invited the Fox, she serv'd

² *Jacere* is frequently us'd for a violent Death, or one kill'd. So *Corn. Nep. Thras.* 2. *Neminem jacentem veste spoliavit.* Or for any Carcase in general, *Fabius Decl.* 2. *Tu jaces, & in cadaveris multitudinem usque resoluta es.*

^h That it ought to be *multandum* and not *mulcandum*, is plain from the different Signification of these Words. See Fable 3. of this Book, and Note ^a.

ⁱ *Ponere* or *apponere*, *vocare* & *revocare*, are Terms properly apply'd to feasting.

serv'd up to him a long neck'd Bottle full of minc'd Meat : she herself putting her Bill into it, is satisfied, *but* torments her Guest with Hunger. When the Fox lick'd the Neck of the Bottle to no Purpose, ^k we are inform'd that the travelling Bird spoke thus : Every one ought to bear with a contented Mind the Examples set by himself.

F A B. XXVII.

The Dog, the Money, and the Vulture.

THis Fable may be well applied to the Covetous, and to those who being born in a low Condition, affect to be reckon'd rich.

As a Dog was scraping up human Bones, he found a Treasure, and because he had injur'd the Gods that preside over the ^l Deceas'd, the covetous Desire of Riches was ^m infus'd into him, that so he might make Atonement to sacred Religion. Thereupon, whilst he guards the Gold, forgetting his Food, he was starv'd to Death. A Vulture ⁿ standing over him, is said to have spoke thus ; O Dog, you deservedly lye dead, who being got on the High-way, and brought up on a Dunghill, did aspire after royal Wealth.

F A B.

^k *Accepimus* elegantly answers to *traditum est*, which the Author uses in the foregoing Fable.

^l The Souls of the Dead, *Propert. lib. 4. eleg. 7, prin.*

Sunt aliquid manes, letum non omnia finit.

^m *Brutus Ciceroni, Lib. 11. Ep. 18. Quantam cupiditatem injiciat vacivitas, te non fugit.*

ⁿ Ready to fall upon the Carcase, which this Phrase *stare super* imports, *Fab. Decl. 12. cap. 24. Velut insausae aves supra expirantes stamus.*

The Fox and the Eagle.

MEN tho' never so highly exalted, ought to fear those of a low Station, because Revenge is easily obtained by a quick Invention.

An Eagle once upon a Time trufs'd a Fox's Cubs, and set them before her Eaglets in her Airy, that they might tear them in Pieces for Food. The Dam following hard after her, begg'd she would not lay such a Load of Sorrow upon her a miserable Creature. The Eagle disregarded her, as being secure by the very Situation of the Place. The Fox snatch'd a burning Firebrand from an Altar, and surrounded the whole Tree with Flames, ^a designing to mix the Sorrow of her Enemy with the Loss of her own Blood. The Eagle, that she might rescue her young ones from the Danger of Death, with much Submission delivered to the Fox her Cubs safe and sound.

The As's deriding the Boar.

WHILE Fools affect ^r indecent Mirth, ^r they gall others with insupportable Contempt, and raise to themselves ^r mischievous Danger.

When

^a Cic. pro Dejotaro, cap. 5.—*Utilitatibus suis patuit.* [Dejotarus.]

^p *Carpere* is the same with *discerpere* when apply'd to Food, Ovid. 3. Art. Am. 759.

Carpe cibos digitis, est quiddam gestus edendi. Scheff.

^q *Miscens* here must be taken in the future Tense, about to mix, or designing to mix; for these Participles are frequently us'd in the past and future Tense, as well as the present, as *Perizonius* upon *Sanctius* proves. See *Sanct. Min. Lib. 1. Cap. 15.* If *Miscens* be retain'd, *Burman* will have the reading to be *Hoffis*; because in the Sense of the Author it is always us'd absolutely, without the Dative of the Person to whom Mischief is design'd.

^r *Risus levis*, is oppos'd to *gravis contumelia*. Vide *Phadr. 4, 6, 1.*

^s *Phad. 4, 6, 1.* Tu, qui, nasute, scripta destringis mea.

^t *Notivus, vacivus, insitivus, &c.* are Words us'd by *Phadrus* and other

When an Afs had met a Boar ; Your Servant Brother, *says he* : The Boar with Indignation rejects the Compliment, and asks why he would lie so ? The Afs letting down his Tool, says, If you deny me to be like you, this at least is like your Snout. When the Boar design'd, immediately, to make an Assault worthy of his Kind, he quell'd his Fury ; and says, Revenge is easy for me ; but I will not be defiled by base Blood.

F A B. XXX.

The Frogs fearing the Combats of the Bulls.

MEN of low Station * are in Danger, when the Powerful fall out.

A Frog in a Fen observing a Fight of Bulls ; Alas ! says she, how great Destruction is immediately to fall upon us ! Being ask'd by another, why she said this ; since they fought for the Superiority of the Herd, and the Bulls led their Life far from them. The Place of their Abode, *replies the other*, is indeed separate from ours, and their Kind is different. But he that shall fly for it, being driven from the Sovereignty of the Forest, will come into the retired Coverts of the Fen, and trampling upon us, will crush us to Death with his hard Hoof. Thus you see their Mad-ness ² reaches to our Life.

F A B.

Other Authors his Contemporaries, when the Purity of the Roman Language was upon the Decline. *Burm.*

¹ *Officium. In hac fabula officium nihil aliud est quam quod dicimus, civi-té de paroles, vel Compliment. Faber.*

² *Hor. 1. Sat. 2, 38—Ut omni parte laborent.*

³ *Virg. 4. Geor. 8.*

Principio sedes apibus statioque petenda.

⁴ This is the true Signification of *pertinet*, and not as it is commonly mistranslated, *belongs to*. And as Scheffer observes, it elegantly answers to *longeque ab illis vitam degerent*.

The Kite and the Pigeons.

HE that trusts himself to the Protection of a Villain, meets with Destruction, while he looks for Support.

When the Pigeons had frequently got away from the Kite, and had avoided a violent Death by the Swiftneſs of their Wings; the Bird of Prey ^a turn'd his Thoughts to Stratagem, and deceiv'd the defenceleſs Kind by ſuch an Artifice: Why do you, *says he*, chuſe to lead an uneaſy Life, rather than make me your Sovereign, by ſtriking up a League *with me*, who can keep you ſecure from all Harm? They being credulous, ſurrender themſelves up to the Kite; who, having got the Sovereignty *over them*, began to eat them up one after another, and to exerciſe his Sway with his cruel Talons. Then one of thoſe that ſurviv'd, ſaid, we are deſerv'dly puniſh'd.

B O O K

^a *Scheffer* makes an excellent Diſtinction betwixt *vertere in*, and *vertere ad*; the latter commonly importing always a Change of the firſt Deſign. *Liv. 2. 2. Conſilium ab oppugnanda urbe ad obſidendum verſis.*

THE SECOND

B O O K

O F

PHÆDRUS'S FABLES.

The A U T H O R.

MAnkind ^a are kept to their Duty by the Fables of Æsop; nor is there any Thing else designed by Stories, than that the Mistakes of Mortals may be corrected, ^b and diligent Industry may sharpen itself. Whatsoever therefore shall be the diverting Tale of the Relater, so long as it pleases the Ear, and keeps up its Design, it is commended for its own intrinsick Worth, and not upon account of the Author. For my Part I shall observe with all
Care

^a This is the Explication given by Gudius, J. F. Gronovius and several other Criticks: And so very fond are they of it, that Gudius boasts he was the first that gave the Words this Sense; and Gronovius seems to assume it to himself, tho' Burman shows, that Barthius was before Hand with them both. It seems indeed, to give an elegant Turn to the Verb *Continetur*; but how *Genus* comes to signify Mankind is the great Difficulty; for which Reason Burman seems to have changed his Mind, and proposes this Reading, *Exemplis continetur Æsopi hoc genus*, i. e. This Way of Writing which Æsop follows, is contained in Fables; in Opposition to true History, which Phædrus introduces frequently, and improves for the Instruction of Mankind.

^b This to some would seem a superfluous Epithet, and there-
D fore

Care the Method of old Æsop; but if I shall take a Fancy to mix some Thing of my own, that the Variety of the ^c pleasant Stories may delight the Mind, I wish, Reader, you may take it in good Part. ^d And only so; if the Brevity itself shall recompense your Favour: Of which *Brevity*, that the Praise may not be tedious, observe why you ought to give a Refusal to the Covetous, and even to offer to the Modest, what they have not desired.

F A B. I.

The Bullock, the Lion and the Hunter.

A Lion once was standing over a vanquished Bullock, a Hunter ^c came in in the mean Time, demanding as his Right a Share. I should give it you, says he, if you was not used to take it of yourself; and so rejected with Contempt the impudent Fellow. By chance an innocent Traveller lighted upon the same Place, and seeing the Lion, he drew back. To whom the Lion calmly said, you have no Reason to fear, take up boldly the Share which is owing to your Modesty: and strait having divided the Prey down the Chine, he made to the Woods, that he might give free Access to the Man.

An Instance altogether extraordinary and commendable; yet covetous People are rich, and the modest poor.

F A B.

fore unworthy of *Phadrus*; yet it is of the same Nature with *Pavus* *timor* or *metus*, *pavida formido*, *mæstus dolor*, in *Ovid*: *demens* *ror* in *Propertius*: & *sonitus sonans* in *Lucretius* 1. 816. And in *Justus* *mitis clementia*: & *sincera integritas* in the same *Phadrus*, *Lib. 4. Ut* v. 30.

^c *Macrob. 2. Satur. 1. Quæ facete, quæ breviter, & acute locuti senus, ea proprio nomine appellari dicta voluerint.*

^d This is *Burman's* Reading agreeable to that of *Ovid*, 1. *Met.* 37.

*Atque ita: si precibus, dixerunt, nemina justis
Vieta remollescent.*

^e Agreeable to that of *Ovid*. 12 *Met.* 306.

Abas predator aprorum.

F A B. II.

The old and the young Woman in Love with a Man of middle Age.

WE learn ^f even by Fables, that Men are plundered by the Women, whatever be the Case, whether they love, or are loved.

A Woman not unexperienced in the World, concealing her Years, under the Nicety of her Dress, had at her Command a Man of a middle Age. ^g A beautiful young Woman too had *afterwards* won the Heart of the same Man. Whilst both would seem a fit Match for him, they began by Turns to pick the poor Man's Hair. When he thought that he was trimm'd by the Womens ^h dressing his Hair, all on a sudden he became bald; for the young Woman had pluck'd up by the Roots the gray Hairs, and the old, the black.

F A B.

The Hunter comes in all on a sudden, as it were to hinder the Lion's enjoying the whole; and then demands as his Right a Share, as the Verb *postulo* properly signifies. The innocent Traveller on the contrary lights by chance on the same Place, as if his Way led him to it, but draws back, and by Degrees too out of Respect to the Lion the King of Beasts. This is *Burman's* Explication.

^f *Nempe* according to *Burman* is here spoke ironically, as if *Phadrus* had said, Though we know by daily Experience, that Men are plundered by the Women, yet, as if this was not sufficient, we ought to learn this likewise by Fables, *Exemplis*; which Word is commonly taken in this Sense through this Author, in Opposition to true Stories.

^g He ought to be supposed to have first made his Addresses to the old Woman, perhaps for her Riches; who, upon this Account, as it commonly happens, had him at her devotion, and behaved imperiously towards him. Afterwards he fell in love with the young Woman; so that the Fable thus very well answers to *ament, amen-tur*, he loved the Girl, and was loved by the old Woman, whom he at first loved, but now not at all, though at the same Time he was still under her Command. *Burm.*

^h See *J. Fred. Gronov. Lib. 1. Obs. Cap. 23.* where he proves this to be the proper Meaning of *cura*; and that on the contrary *incuria* signifies the Neglect of the Hair.

F A B. III.

The Man and the Dog.

A Man being torn by the Bite of a fierce Dog, threw a Piece of Bread dipt in the Blood to the mischievous Cur, which he had heard was a Cure for the Wound. Upon this *Æsop* spoke to this Purpose, Don't do this before more Dogs, for Fear they devour us alive, when they shall come to know that there is such a Reward for a Crime.

The Success of wicked Men allures more.

F A B. IV.

The Eagle, the Cat, and the Sow.

AN Eagle had built her ⁱ Airy on the Top of an Oak; a Cat lighting on a Hole in the middle had kitten'd there. A Sow, an Inhabitant of the Forests, had laid her Litter at the Foot; then 'twas the Cat in this Manner overturn'd this Chance Neighbourhood by Treachery and curs'd Malice. She clambers up to the Airy of the Bird, with Words to this Purpose. Ruin, says she, is ^k plotting for you, and perhaps for poor me too; for whereas you see the treacherous ^l Sow every Day a routing, she designs to overset the Oak, that she may easily seize our Brood on the plain Ground. Having ^m possess'd her with sudden Fear, and distracted her Senses, she creeps down to the Sty of the bristly Sow. Your young ones, says she, are in great Danger; for so soon as you shall go out to feed with your young Litter, the Eagle is ready to rob you of your Pigs. After she had fill'd this Place too with Fear, the crafty Crea-

ⁱ The Nest of a Bird of Prey, as the Eagle is.

^k Critics observe, that *parari* & *apparari* with the Dative, import Mischief and Ruin.

^l Here *aper* is us'd as an *Epicene* Noun.

^m *Offuso* properly signifies having spread sudden Fear all over her

ture shut herself up in her secure Hole. Out of this ranging abroad in the night on Tiptoes, after she had fill'd herself and her Kittens with Meat, she ⁿ looks out about her from her Height all the Day, pretending ° great Fear. The Eagle dreading the ^p Fall of the Tree, perches upon the Bough, ^q being unable to do any Thing else thro' Fear. The Sow, to avoid being robb'd, does not come Abroad. To be short, they with their young ones pined to Death for want of Food, and furnish'd a large Dish to the Cat's Kittens.

Foolish and credulous Persons may here have a Warning, how much Mischief a double tongu'd Man many Times craftily works.

F A B. V.

Cæsar to a Slave that was employ'd about his Court-yard.

THere is a Set of busy People at Rome running up and down in a Hurry, very active, when they have nothing to do ; puffing and blowing to no Purpose, doing nothing effectually, while they pretend to do a great deal ; troublesome to themselves, and most intolerable to others. I would fain reform this Set, so it be but in my Power, by a true Story ; 'Tis worth while to take Notice of it.

When Tiberius Cæsar in his Way to Naples had come to his Country Seat at Misenum, which being built by Lucullus, on the Top of a Mountain, ^r commands a near View of the Sicilian, but has a distant Prospect of the Tuscan Sea. One of his Slaves that took Care of the Court-yard, with his Cloaths high tuck'd

ⁿ See notes on Book 1. Fab. 17.

^o Thus I have translated *Pavor* to distinguish it from *Metus*.

^p This is the proper Signification of *ruina*.

^q This *desidet* imports. *Ter. Hecyr. a. 1. sc. 3. Frustra ubi totum desedi diem.*

^r This *Villa* was nearer the Sicilian than the Tuscan Sea, according to *Burman* ; and so the Verb *prospicere* imports. And that *prospectare* signifies sometimes, to have a near View, *Gronovius* the Father, who would alter this Reading, allows.

trick'd up, and his inner Coat bound down closely from his Shoulders, with a Pelusian linnen Girdle, the Fringes of it hanging down loose, began, whilst the Emperor was walking thro' the pleasant Greens, to sprinkle the parch'd Ground out of a wooden Scoop, making a great deal of Show of his ^r complaisant Piece of Service; but he is laugh'd at for his Pains. Next, he runs before him by short Cuts, well known to himself, into another Walk, laying the Dust, *as he went*. Cæsar observes the Fellow, and understands his Design. As soon as he imagin'd this imported him some Good; So ho, you there, says the Emperor. He, heartily I's warrant, skips up to him, being transported with the joyful Hope of some Present, that he would undoubtedly get. Then his Imperial Majesty thus jock'd with him, You have done no great Matter, and your Labour is spent to no Purpose. Cuffs, i. e. Freedom, are valu'd at a higher Rate in my Family.

F A B. VI.

The Eagle, Crow and Tortoise.

NO Man is sufficiently fortified against the powerful; but if a malicious Counsellor strikes in, whatever Force and Malice *thus join'd* assault, goes to Wreck.

An Eagle trufs'd a Tortoise on high: When she had shut up herself in her horny House; and being thus hid, could not be harm'd by any Means; a Crow comes thro' the Air, and flying hard by the Eagle, says, you have catch'd in your Talons a rich Prey indeed; but unless I shew you what you must do, it will but weary you to no Purpose, with its heavy Load.

^r By doing a Service, which his Office did not oblige him to; for the *Atrienfes*, according to *Burman*, took Care of the Statues, Pictures, &c. that adorn'd the *Atrium*, which was a more honourable Office than that of the *Toplarii*, to whom the Care of cutting the Garden Figures was committed; and who had meaner Slaves under them to water the Ground, and lay the Dust.

Load. After a Share was promis'd, she advises the Eagle to dash the hard Shell from on high, upon a Rock ; which being broke in Pieces, she might eat Food that was easy to come at. The Eagle persuaded by her Words, took the Advice, and at the same Time distributed a plentiful Dish to her Tutress. Thus she that was secure by the Bounty of Nature, being an unequal Match for two, fell by a sad unnatural Death.

F A B. VII.

The Mules and the Robbers.

TWO Mules were travelling together, laden with Burdens ; one carried Baskets full of Money, the other Sacks swell'd with much Barley. He that was rich in his Burden went strutting with his Head aloft, and tossing on his Neck the gingling Bell. His Attendant follows with a quiet and easy Pace. On a sudden Robbers fly out of Ambush ; and amidst the Scuffle, push the Mule with their Swords ; they plunder the Money, but neglect the worthless Barley. Therefore when the Mule that was robb'd, lamented his Misfortune : For my Part, says the other, I am glad that I have been slighted, for I have lost nothing, nor have been harm'd by any Wound.

According to this Fable, the low Condition of Men, i. e. *low Men*, is safe, but great Riches are expos'd to Hazard.

F A B.

* If we read *facile, cibo* must be cancell'd, for *vesci* is always put absolutely ; but if we add *cibo*, then it must have some Epithet, to determine what Sort of Food is meant. *Burman.*

" *Cades* does not always imply Death, as in *Ovid. Lib. 1. Amor. Eleg. 7. 27. Quid mihi vobiscum cadis scelerisque ministra?* And this seems to be the original Signification of the Word, from *cadere*, which is the same with *verberibus cadere* in *Terence, And. 1. 11. 28.* But because from this Death frequently follows, the Signification likewise was so far extended. *Burman.*

The Stag and the Oxen.

A Stag being dislodg'd from his woody Coverts, in order to avoid immediate Death from the Huntsmen, thro' Fear that blinded him, makes to the next Farm-house, and hid himself in an Ox-stall that conveniently offer'd itself. Upon this an Ox *says* to him skulking, what did you mean, unhappy Creature, by running willingly to a violent Death, and trusting your Life under the Roof of Men. But the Stag with great Submission says, do you only spare me, and I shall break out again when Occasion offers. The Turn of the Night succeeds the Course of the Day. The Herdsman brings Leaves, nor for all that does he see him. All the Plowmen frequently pass forward and backward, yet no Body observes him. The Bailiff too passes, nor does he perceive any Thing. The Stag overjoy'd, began to give Thanks to the Oxen that had been silent, and for ^x securing him a Shelter in Time of Distress. One of them answer'd, we indeed wish you well; but if he who has a hundred Eyes shall come, your Life will be in great Hazard. Mean while the Master himself returns after Supper, and because he had lately observ'd his Oxen in bad Case, he comes to the Manger *with these Questions*; Why so few Leaves? Straw is wanting too. What great Trouble is it to remove these Cob-webs? Whilst he rummages thro' every Corner, he observ'd likewise the lofty Horns of the Stag; and calling together his ^y Servants, he orders him to be kill'd, and carries off the Prey.

This

^x *Manutius* on *Cic. 4. ad Fam. 8.* observes, that frequently *præbere* signifies no more than the Intention and Readiness of Mind to assist, whereas *præstare* implies the doing it effectually.

^y This is the original Signification of *familia*; accordingly *Apuleius* distinguishes betwixt *dormus* and *familia*; by the first is meant the

This Fable shews, that the Master sees most of all in his own Affairs.

T H E

E P I L O G U E.

THE Athenians erected a ² huge Statue for Æsop, and plac'd him, tho' a Slave, on a lasting Pedestal, that we might know, that the Way to Honour lies open to all Sorts of People, and that Glory is not bestow'd on Birth, but Merit. Because another has prevented me from being the first *Writer of Fables*, I have endeavour'd that he should not be the only one, which was all left me to do. Nor is this Envy, but an Imitation of him. Now, if the Latin Country shall ^a applaud my Work, they will have more to set against Greece. But if Envy has a Mind to run down this ^b Sort of Study, yet it shall not rob me of the Persuasion I have of my own Merit. If my Studies have reach'd your Ears, and your Mind relishes Tales artificially contriv'd, this good

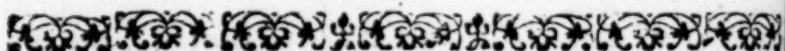
the Wife and Children, with relation to whom the Master is called *Patron*, but he has the Title of *Dominus* with respect to the second *familia* or Slaves.

² That *Ingens* is more than *Magnus*, is evident from *Ter. Eun. Sc. 1*. But then that the *Athenians* erected such a remarkable Statue for Æsop, is not very credible; nor can it be proved by any good Authority. Wherefore *Burman*, after *Gudius*, *Gronovius* and *Pezomus*, would have this Reading, *Æsopi ingenio*. This *Gudius* supports by a Manuscript, in which he found Æsopi, and conjectures, that the Transcribers had mistaken *ingentem* for *ingenio*.

^a Shall applaud, approve or commend. *Burm.*

^b So *Quid*, 15. Met. 7. *Hujus amor cura*, speaking of the Study of Nature. So *Lucan*, Lib. 6. 429. *Assyriam curam*, of the Study of Astrology. *Burm.*

good Fortune removes all Complaint. * But if it fall out otherwise, and my learn'd Productions fall into the Hands of those, whom malicious Nature has brought forth into the World, and who can do nothing but find Fault with their Betters, I'll bear the Event appointed by the Fates with an undaunted Resolution, till Fortune be asham'd of her Injustice.



BOOK III.

MISSY T H M

Prologue to EUTYCHUS.

IF you want, Eutychus, to read the small Pieces of Phædrus, you must be disengag'd from ^b Business, that your Mind being at Ease, may relish the Excellency of the Poetry. But, says he, the Productions of your Wit, are not so much to be regarded

* *Burman* can make nothing of this Passage, nor can any thing the Critics advance, give him Satisfaction.

^d *Exitum* implying Death, contradicts the following Verse therefore *Burman* proposes this Reading.

Fatalem corde durato exitum feram.

^a This Way of speaking is usual with *Ovid*, *Fast* 5. 377. *And in Remed.* 71.

^b By this Business is to be understood the lending of Money, and the Management of Cattle, and such like domestick Concerns. This *Phædrus* seems to insinuate in v. 11, and 21.

ed, that one Moment of Time from my ^e publick Charge should be lost upon them, I answer, there is no Reason then that you should handle what does not suit your Ears *so much* taken up. Perhaps you'll say, some Holy-days will come which may invite me to read with unbended Thoughts. Will you read, pray, trifling Ballads, rather than take Care of your Family-concerns, ^d or wait upon your Friends, entertain your Wife, give Relaxation to your Mind, or Rest to your Body, that you may with more Vigour perform your ordinary Return of Business. You must change your Resolution and Way of living, if you design to enter the Temple of the Muses. For my Part, I whom my Mother brought forth on the Pierian Mount, where sacred Mnemosyne, nine Times fertile, i. e. *who brought forth nine Children at a Birth*, bore the Company of the Muses to Jove the Thunderer, altho' I was born almost in the very School of the Muses, and have entirely raz'd out of my Mind the Concern of amassing Riches, and have apply'd myself to this Way of living ^e with much Praise, yet am I but with Reluctance admitted into their Society. What do you think befalls him, who labours by all imaginable Care to heap up great Riches, preferring ^f delightful Gain ^g to learn'd Labour. But whatever the Event shall be, (as Sinon said when he was brought

^e So the younger Pliny of his Uncle, *Lib. 3. Epist. 5.* who wrote and read so much, *ut nec in officiis, nec in amicitia principum fuisse videatur, Seneca Epist. 22. Id age, ut te istis officiis exuas.* That this Meaning is just, seems plain from what immediately follows.

^d This Phrase is singular, and of the same Import with *dare operam amicis*, according to Burman.

^e Burman is very much perplex'd about the Reading of this Line, tho' he keeps by this in the Text. The Reading which the Translation follows is, *Et laude multâ.*—

^f This Epithet *Dulce* is properly apply'd to *lucrum* or *pretium*, as in Terence, *Heaut. 2. 2, 5.* and in Ovid. *1. Fast. 193.*

^g By learned Labour is properly meant the Study of the Greek Language and Customs; and particularly here Phædrus his imitating *Æsop's* Way, who wrote in Greek. *Burman.*

brought before the King of Troy) I shall write a third Book in Æsop's Way, dedicating it to your Honour and Merits; which if you read, I shall be overjoy'd; if not, Posterity at least shall have wherewithal to delight themselves. Now I will briefly shew you, why the Fable-way of Writing was invented. Slavery, i. e. *Slaves*, being at the Mercy of others, because they durst not speak their Minds, turn'd their own Thoughts into Fables, and warded off Malice, by merry Stories invented *for the Purpose*. Moreover, I have made Æsop's ^a narrow Path a broad Way, and have invented more than he has left, making Choice of some *Subjects*, *tho'* ⁱ to my own Ruin. But if I had any other Accuser besides Sejanus; if there was any other Evidence; in a Word, any other Judge, I should confess I ought to suffer so great Hardships, nor should endeavour to ease my Sorrow by these Remedies. If any thro' Jealousy shall mistake, and *contrary to my Design* shall force to himself what shall be common to all, he will but foolishly expose the Conviction of his own Mind. Nevertheless I would have my self excus'd to him; for 'tis not my Intention to mark out particular Persons, but to describe Life in general, and the Manners of Mankind. Perhaps some Body will say, that I have undertaken a weighty Business. But if Æsop a Phrygian, if Anacharhis a Scythian, could raise to themselves an eternal Fame by their Genius, why should I who am nearer to learned Greece, desert the Honour of my Country by a sluggish Laziness. Since Thrace can reckon up her Writers, and Apollo is the Father of Linus, and a Muse the Mother of Orpheus, who by the Accents of his Musick, set the Rocks a dancing, who tam'd the wild Beasts, and stopt the rapid Current of the Hebrus, by a delightful Hinderance.

Wherefore

^a *Semita* is a narrow, and *via* a broad Way, which *Burman* proves by several Authorities.

ⁱ *Flor. II. 6. In causam belli delecta Saguntus.*

Wherefore Envy begone, lest thou repine in vain, because a Glory that is usual to my Countrymen, is due to me. I have persuaded you to read this Book : I request of you to give me your impartial Judgment with your usual Candour.

F A B. I.

The old Woman to the Wine-jar.

AN old Woman saw a Wine-jar that was drank out, lying on the Ground, that still spread far, from the Falernian Lees, an agreeable Odour out of the fine Vessel. After she had greedily drawn it up with open Nostrils ; My * dear Soul, says she, how precious shall I call that which has been within you before, when the Remains are such.

He that hath known me will tell, to what this may be apply'd.

F A B. II.

The Panther and the Shepherds.

THE like Return uses to be made by such as are roughly us'd.

Once upon a Time a Panther unwarily fell down into a Pit. The Peasants saw this; some *therefore* fling Clubs thick and three-fold at *her* ; others pelt her with Stones ; some on the contrary pitying her as one that would die, tho' no body harm'd her, threw her Bread to support her Life. Night follow'd, and they got away home secure, as *expecting* to find her dead next Day. But the Panther, as soon as she had recruited her decay'd Strength, with a nimble Spring, jumps out of the Pit, and with a speedy
Pace,

* It may be translated a sweet Breath, if the Author design'd the Odour.

¹ Valer. Max. 3. 2. 1. Telis, quæ undique congregabantur, sc. in eum, &c. Burm. Seneca in Oedip. 4. Sc. 3. Cogerite, cives, saxa in infernum capat. Scheff.

Pace, makes the best of her Way to her Den. A few Days after, she flies Abroad, worries the Cattle, kills the Shepherds themselves, and vents her furious Rage, laying waste all Things. Then they who had spar'd the Beast, fearing Mischief to themselves, do not grudge the Loss of *their Cattle*, they beg only to save their Lives. But she *tells them*, I remember those who attack'd me with Stones, and *those too*, who threw me Bread. Do you ^m cease your Fears. I return an Enemy to those *only* who harm'd me.

F A B. IV.

The Ape's Head.

ONE saw an Ape hanging in a Butcher's Shop among the rest of his Wares and Victuals. He ask'd what Taste it had? Then the Butcher in a jesting Way says; Such as the Head is, such I'll warrant the Taste to be.

This I reckon to have been said more in Jest than Earnest; seeing I have found frequently beautiful People very bad, and have known many hard favour'd People very good.

F A B. V.

Æsop and a mischievous Rogue.

SUCCESS draws many down to Destruction.

A mischievous Rogue had thrown a Stone at Æsop; ⁿ so much the better you, says he, then gave him a Penny; adding withal, I have no more, so save me Hercules; but I'll shew you from whom you may get more. See, there comes a Man of Riches and Authority, Throw a Stone at him in like Manner, and you shall receive a suitable Reward. He being persuaded

^m *Burman* reckons this among the Expressions peculiar to our Author; and for which he has not yet found any other Authority.

ⁿ A Form of Commendation, and its Opposite is *tanto requiritur*.

suaded, did what he was advised: But his Expectation deceiv'd his impudent Boldness. For, being seiz'd, he suffer'd condign Punishment on a Cross.

F A B. VI.

The Fly and the Mule.

A Fly sat on the Pole of a Coach, and rating the Mule, said, How slow you are? Will you not advance with more Speed? Take Care I do not soundly prick your Neck for you with my Rapier. She answered, I am not mov'd with what you say, but I am afraid of him, who sitting in the Fore-seat ° guides my Yoke with his supple Whip, and holds in my Head with the foaming Bit. Wherefore, away with your vain Insolence; for I very well know when to stop, and when to run.

He that vents his Rhodomontadoes without being able to do any Thing, may justly be derided by this Fable.

F A B. VII.

The Dog and the Wolf.

HOW delightful Liberty is, I shall briefly shew. A Wolf quite spent with Leanness, i. e. *half starved*, by Chance met a very well-fed Dog: Then they salute each other. As they stood still, the Wolf says, How are you so sleek and smooth? By what Kind of Food have you gather'd so much Plumpness? I, who am far stronger than you, *am almost ready to perish with Hunger*. The Dog honestly tells him, You have the same Offer, if you can *but* perform the like

* This Line puzzles all the Critics, nor is *Burman* pleas'd with the Reading which himself at first propos'd, namely,

Tergum flagello temperat lentomeum.

The Difficulty lies in the Phrase *temperare jugum*, how the Yoke needs any Guidance at all; and to apply it to the Back, without any other Authority to support it, seems as inexplicable.

like Service to my Master. What is that, says he? D. That you be the Door-keeper, and defend the House from Thieves in the Night-time. W. I, to be sure am ready *for that*. As my Case is at present, I suffer *the Extremities of* Snow and Rain, passing with Difficulty a miserable Life in the Woods. How much better would it be for me^p in Abundance of all Things to live under a Roof, and be fill'd with Plenty of Food at my own Ease. D. Come then along with me. While they are jogging on, the Wolf observes the Dog's Neck worn bare by a Chain. W. How comes this, my Friend? D. *Pshaw*,^q that's nothing. W. Tell me 'tho', prithee. Because I seem curst, they tie me up in the Day-time, that I may sleep while it is light, and watch when the Night comes. Being let loose at Twilight, I range wherever I please. Bread is brought me without my asking. My Master gives me Bones off his Table; the Servants throw me Scraps and Tid-Bits, that every one is cloy'd with. Thus my Belly is fill'd without any Manner of Pains. W. Come, *tell me*, if you have a Mind to go any whither, have you Liberty? No indeed, says the Dog. W. Much Good may it do you, Dog, what you prize *so much*: I would not be a King at the Expence of my Liberty.

F A B. VIII.

The Brother and Sister.

BEing put in mind by Advice, frequently examine yourself.

A certain Man had a Daughter very hard favour'd, and the same Person had a Son of an extraordinary fine

^p This the Phrase, *facile est mihi*, implies. *Burm.*

^q This is a Form of speaking, by which an Answer is *sifted*, about a Thing disagreeable. As much as if he had said, that signifies nothing, or 'tis but a Trifle.

^r *Tamen* is us'd here very elegantly, and imports as much as if he had said, *Tho' it be a Trifle, yet, pray, tell me.*

fine and beautiful Face. They playing as Children use to do, by Chance had look'd into a Mirror, as it was set in their Mother's Chair. The Son boasts that he is beautiful; the Daughter grows angry, and is not able to bear the Gibes of her vaunting Brother, taking all as an Affront to herself, for what could she do less, *considering the Nature of Women*? Therefore she runs to her Father, to gall him in her Turn, and accuses him with a great deal of ill Nature, that he being a Man should have meddled with the Affairs of Women. The Father embraces both, and most lovingly kissing them, and sharing out his tender Affection on both; I would have you, quoth he, every Day make Use of this Glass; you, Son, that you may not spoil your Beauty by the Deformities of Vice; and you, Daughter, that you may get the better of that Face ^u of yours by comely Manners.

F A B. IX.

Socrates to his Friends.

THE Name of a Friend is common, but Fidelity is rare.

Socrates (whose Death I would not refuse to undergo, so I could but gain his Reputation, and would, for his Example, give Way to Malice, provided I were acquitted when dead) when he had laid for himself the Foundation of a little House, some one of the Multitude, as it uses to happen, says, pray, Sir, do you, so great a Man, build so little a House. I wish, says he, I could fill even this with true Friends.

F A B.

This was a Chair the Roman Ladies were carried about in, and which they frequently kept their Looking-glasses, for adjusting themselves. Scheff.

¹ Horace 1. Sat. 1.

Militia est potior, quid enim? concurritur. —

² *Istam* refers to the Person spoken to, whereas *hanc* would have signified this Face of mine. Teren. 1. 2, 15. *Si hocine agis, annon?*

³ *Ego vero istuc.*

The Poet of believing and not believing.

'TIS dangerous to believe, and not to believe. I shall briefly relate an instance of both Cases. Hippolitus died, because they believed his Step-mother. Troy fell, because they did not believe *Cassandra*. Therefore Truth must be thoroughly examin'd, before an unreasonable Sentence decides unjustly. But lest Men should weaken the Authority of old Stories, I shall tell you what happened in my own Time.

When a certain Husband had a * great Love for his Yoke-fellow, and was now designing the y plain Gown for his Son, he was taken aside into a Corner by his infranchis'd Servant, who hop'd he should be made, in place of *his Son*, his next Heir. When he had told a great many Lies of the Youth, and more of the scandalous Actions of his virtuous Wife, he added this, which he thought would most of all grieve the loving Husband, that a Gallant frequently visited her, and that the Reputation of his Family was stain'd by base Adultery. He being set on Fire by this false Accusation of his Wife, pretended a Journey to his Country-seat, but privately lay in wait in the Town. Then in the Night he suddenly entered his Gate, making directly to the Bed-chamber of his Wife, which the Mother, ^z taking more than ordinary Care of her Son, now grown up, had order'd him to sleep in. While they look'd for a Light, and the Servants were running up and down, he not being able to bear the

Violence

* Tho' *Cicero* makes *amare* to be a higher Degree of Love than *diligere*, yet they are used by after Authors promiscuously.

y The Boys wore the *prætexta* till full Sixteen according to *Alexander*, when they put on this *toga pura*, which was not trimm'd with Purple as the *prætexta* was.

z *Servans* for *observans*, *Ter. And.* 137. *Me insensus servat quam faciam in nuptiis fallaciam.* Watching him more carefully being now more expos'd to the Vices of Youth.

Violence of his furious Passion, comes to the Bed, gropes a Head in the Dark. As soon as he finds it ^a clipt, he runs his Body thro' with a Sword, regarding nothing else but to gratify his Resentment. A Light being brought, as soon as he saw his Son and his virtuous Wife sleeping in her Bed-chamber, who being laid fast in her first Sleep, had been sensible of nothing, he immediately inflicted on himself the Punishment of his Action, and fell upon his Sword, which his Credulity had made him draw. The public Informers indicted the Woman, and haled her as far as Rome, before the hundred Judges. Malicious Suspicion bears hard upon the innocent Woman, in regard she is in Possession of the Estate. The Counsellors stand up *for her*, defending stoutly the Cause of the innocent Woman. Then the Judges begg'd of deify'd Augustus, that he would assist them in the Discharge of their ^b Oath, because the Difficulty of the Case had perplexed them. After he had dissipated the Darkness of this malicious Accusation, and found out the certain Original of the Truth, Let the enfranchis'd Servant, says he, the Cause of all the Mischief, suffer Punishment. For I think that the Woman, who is depriv'd at once of her Son and her Husband, ought rather to be pitied than condemned. But if the Master of the Family had thoroughly examined these ^c horrid Crimes, if he had nicely filed, *e. enquired into* the Lie, he had not torn up by the roots his Family by a fatal Cruelty.

Let the Ear despise nothing, nor yet give Credit immediately, seeing that even those are guilty, whom you would least imagine, and those who are not guilty, are assaulted by Treachery.

This

^a The Roman Men from Sixteen had their Hair clipt short.

^b Which they had sworn as Judges.

^c Burman can make nothing of *dannanda*, and therefore would ve it chang'd into *donanda*, which does not seem so just.

This may be a Warning to Persons, ^d tho' innocent, yet credulous, that they weigh not any Thing, i. e. *nothing*, by the Opinion of another; for the contrary interelld Views of Mankind, *make them* subscribe either to Favour, or their own particular Hatred. He alone will be *best* known, whom you shall know by your own Experience.

For this Reason I have insisted on these Things more at large, because I have disgusted some by my excessive Brevity.

F A B. XII.

The Cockrel to the Jewel.

A Young Cock found a Jewel, while he was seeking Food on a Dungbill. How valuable a Thing art thou, says he, who lyes contemptibly in a Place unworthy of thee. If any fond of thy Value had seen thee, thou hadst long since return'd to thy brightest Lustre. How have I, in whose Account Food is much more preferable, found thee? I can neither do thee Good, nor thou me at all.

I relate this for those who do not understand me.

F A B. XIII.

The Bees and the Drones before the Wasp as Judge.

THE Bees had work'd their Combs on the Top of an Oak. The artless Drones affirm'd that they were theirs. The Plea was ^e brought to the Court before the Wasp, as Judge, who as he very well knew both their Natures, made this Offer to the two Parties. Your Bodies, says he, are not much different and your Colour is alike; so that the Case is altogether with good Reason come to a Dispute. But, lett

^d This is the Explication *Burman* gives in Opposition to *Scheffer* who joins *etiam* with *poteſt*.

^e The Verb *deduci* properly ſignifies to be brought to a Place where we do not uſe to reſide. *Quintil. Decl. 6. 17. Non militat*

who am bound by an Oath to do Justice, should unwarily transgress, take each of you Hives, and pour your ^f Manufacture into the waxen Cells, that from the Taste of the Honey, and the Form of the Comb, the true Maker of these, concerning which the Inquiry now is, may be known. The Drones stand off. The Proposal pleases the Bees. Then the Wasp ^g pronounced this Sentence. 'Tis evident who cannot, and who has work'd *these Combs*. Wherefore I restore to the Bees the Fruit of *their Labour*.

I had pass'd by this Fable in Silence, if the Drones had not refus'd to stand to the Terms agreed on.

F A B. XIV.

Æsop playing.

AN Athenian having seen Æsop playing with Nuts among a Crowd of Boys, stood still, and mocked him as one that doated; which when the old Man, ^a who had more Reason to ridicule than to be ridiculed, perceived, he laid a Bow unbrac'd in the Middle of the Way; Hark ye, says he, you Philosopher, explain the Meaning of what I have done. The Mob comes flocking together. The Athenian perplexes himself a long while, nor can he resolve the Meaning of the Problem put to *him*. At last he knocks under. Then the Sage, as Conqueror, says,
You'll

vos, non forensis ratio deducit, (speaking of the Women) does not carry you off from your Dwellings or Country. *Burm.* See too *Phadrus* above, *Lib. 2. Fab. 1.*

^f *Opus* is peculiarly apply'd to the Work of the Bees, *Colum. 9. 7. & Cap. 8. & Quint. Decl. 13. 3.*

^g *Tollere sententiam* seems to be barbarous Latin; therefore the Correction of *Gudius*, appears very just, who reads it thus,

Tunc lata litem sustulit sententia,

Then passing Sentence, he decided the Controversy.

^h *Derisor* is sometimes us'd by Way of Commendation. So *Seneca* calls *Socrates*, *Derisor*, because he speaks very often ironically, *Lib. 5. de Benef. 6.*

You'll soon break this Bow, if you keep it always brac'd, but if you unbend it, it will be serviceable when you please. So Diversion ought sometimes to be allow'd to the Mind, that it may return to you more vigorous for Thought.

F A B. XV.

The Dog to the Lamb.

A Dog said to a Lamb bleating among the Goats; you Fool, you are mistaken, your Dam is not here, and he points to the Sheep remov'd at a good Distance. L. I'm not seeking her, who when she takes the Fancy, conceives; afterwards carries her Burden that she is unacquainted with so many Months; at last slips the Load, *unluckily* dropt on the Ground. But *I seek* her who nourishes me, by applying her Udder, and deprives her young ones of Milk, that I may not want. D. Yet she is preferable who brought you into the World. L. 'Tis not so; *For* how could she know, whether I should be lamb'd ⁱ black or white. But besides, put the Case she had known; when I was form'd of the Male Kind, she bestow'd a noble Present I'll warrant, on my Birth-day, to be looking for the Butcher every Hour. Why should she, who had no Manner of Power in bringing me into the World, be more esteem'd ^k than her who took Pity upon me lying in a helpless Condition, and of her own proper Motion, at present expresses effectually her tender Kindness. 'Tis Goodness that makes Parents, not the Necessity of Nature. F A B.

ⁱ The white Sheep were preferred, and therefore they that were lamb'd black, were sooner kill'd, *Colum. 7. Cap. 2. Burm.*

^k There seems here to be a Contradiction: therefore *Burman* corrects it thus,

Cujus potestas nulla in gignendo fuit,

Cur hac sit potior? Quod jacentis miserita est.

The first we suppose to be the Words of the Dog. Why should she who had no Manner of Power in bringing you into the World, be more esteem'd here than your real Mother? Then the Lamb, answers; Because she pitied me when in a helpless Condition,

F A B. XVI.

The Cicada and the Night-owl.

HE that does not suit himself to a courteous Deportment, commonly suffers the Punishment due to his Insolence.

A ¹ Cicada was making a Noise very disagreeable to a Night-owl, that used to seek her Food in the Dark, and to sleep by Day in the Hollow of a Bough. She was requested to hold her Tongue; yet she began to be much more clamorous. Again, earnest Entreaty being us'd, she was more inflam'd. When the Night-owl saw that there was no Relief for her, and that her Words were slighted, she attacked the prattling Creature by this Stratagem. Seeing your Musick, says she, which any one would think Apollo play'd on his Harp, will not allow me to rest, I have a Mind to ^mcarouze it on the Nectar, which Pallas lately made me a Present of; if you do not dislike it, come let us drink together. The Cicada, who burn'd with Thirst, no sooner heard her Voice commended, but she eagerly flew to her. The Owl coming out of her Hole, overtook her in a Hurry to get off, and put her to Death.

Thus she gave when dead, what she refus'd when living.

F A B. XVII.

The Trees under the Protection of the Gods.

THE Gods in old Time made Choice of the Trees, which they had a Mind should be under their Protection. The Oak pleas'd Jupiter, and the Myrtle Venus, the Laurel Apollo, the Pine the great Mother of

¹ This ought not to be translated Grasshopper, because the Cicada of the Antients is unknown in this Island.

^m So I translate *Potare*, to distinguish it from *Bibere*, Seneca *Ept.* 122. *Ut inter nudos bibant, imo potent.*

of the Gods ; and the lofty Poplar Hercules. Minerva wondering why they should chuse barren Trees, ask'd *how this happen'd.* Jupiter said, the Reason is, that we may not seem to sell ^a the Honour *we do them* for Fruit. But, says *Minerva*, in good Truth, any one shall say what he will, yet the Olive Tree is more acceptable to me for its Fruit's Sake. Then the Father of the Gods and the Maker of Men answered, O Daughter, you are with good Reason called wise by all ; for except what we do be useful, the Glory *thereof* is foolish.

This Fable teaches us to do nothing but what is useful.

F A B. XVIII.

The Peacock to Juno.

THE Peacock came to Juno, taking it heinously ill, that she had not granted him the Musical Faculty of the Nightingale ; that he was admirable to all Ears, *but* himself was jeer'd when ever he utter'd his Voice. Then the Goddess by Way of Comfort said, but you surpass him in Beauty and Stateliness. The brilliant Lustre of the Emerald shines forth in your Neck, and you display a gemmy Train in your painted Plumes. But to what Purpose, says he, my dumb Beauty, if I am surpass'd in singing. J. According to the Will of the Fates, peculiar Properties are assign'd to *each* of you. To you Beauty, to the Eagle Strength, to the Nightingale a harmonious Voice, Augury to the Raven, lucky Omens from the left Hand to the Crow ; who are all content with their own *natural* Voices. Do not aspire after that which has not been

^a This Answer concerns the Trees, and not Men, according to the Common Reading, *honore fructum* ; as if he had said, The Reason why we chuse barren Trees, is, that we may not seem to sell the Honour *we do the Trees*, by taking them under our Protection, for Fruit, which we neither make Use of, nor need. This Explanation seems much more agreeable to *Minerva's* Answer.

been granted you *by Nature*, lest your Expectation being balk'd, turn to Discontent.

F A B. XIX.

Æsop to a Pratler.

ÆSOP alone being all the ° Servant his Master had, was order'd to get Supper ready sooner than ordinary; therefore he went about to several Houses looking out for Fire; at last he found one, where he lighted his ^p Lamp. Then he made his Way shorter, which *before* had been longer by his going about, for he returned streight thro' the Market-place. Then a certain Pratler of the Crowd *spoke thus*, What do you mean, *Æsop*, with a Light at Mid-day? I'm looking for a Man, answer'd he, and so went off with Speed home.

If that impertinent Fellow ^a laid this before his Thoughts, he perceived, without Doubt, that he did not seem a Man to the old *Sage*, who would put a Jest upon him at an unseasonable Time, when he was busy.

F A B. XX.

The Ass and the Priests.

HE that is born unlucky, runs not only thro' a miserable Life, but even after his Death, the rigorous Hardship of Fate pursues him.

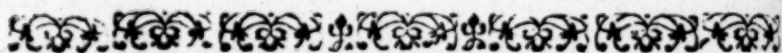
The

° See Book 2. Fab. 8. Note 2.

^p *Lucerna* is not a Candle, but a Lamp, *Cic. 3. de Fin. c. 4. Lucerna uncto expers linteo.*

^a *Referre aliquid ad senatum*, is to lay a Matter before the Senate, or propose it to their Consideration to be decided by them; so *referre aliquid ad animum*, is to lay a Matter before one's own Thoughts, or to consider it seriously.

The ^r Priests of *Cybele*, in order to ^t beg Money, were wont to send an Ass about, carrying their Burdens. When he had died by great Fatigue and Blows, they having flea'd off his Skin made Drums to themselves *of it*. Shortly after, being ask'd by some one, what they had done with their Darling? They spoke after this Manner; He thought he would have been free from Trouble after Death, *but* lo new Strokes still are heap'd upon him tho' dead.



BOOK IV.

F A B. I.

Of the Weasel and the Mice.

THIS seems to you ^a merry and pleasant, and indeed I divert myself with a light Pipe, i. e. *with an easy Subject*, having nothing else of greater Moment *to produce*, but look carefully into these trifling Ballads, how great Advantage will you find *couch'd* under them? They are not always the same

^a These Priests were gelded, and were called *Galli* from the River *Gallus* in *Phrygia*, near which the Mother of the Gods had a Temple.

^t If *questus* be taken in the Genitive Case it seems very harsh, and for which no Authority can be given; and as little can be produced for *circum questus*, for *questuosa loca*; therefore some propose to correct it in *questus*, others *circum cætus*, others *questum*. But the Critics are not yet satisfied with any of these Readings.

^a *Jocularis* for *jocularis genus*, cannot be supported by any Authority; wherefore *Burman* gives into this Reading, *joculares tibi vide-*

same which they seem to be. The first Appearance of a Fable deceives many ; there is but here and there a Capacity that comprehends what my Care has conceal'd in the inward Recesses of it. But lest I ^b be thought to have spoken this without Proof, I will add a little Fable, about the Weesel and the Mice.

When ^c a Weesel, crazy with Years and old Age, was not able to overtake the nimble Mice, she rowl'd herself up in Meal, and threw herself by carelessly in a dark Place. A Mouse taking her to be something good for eating, leapt to her, but being snapt, suffered a violent Death ; in like Manner a second, afterwards a third lost his Life. Some others following, there came at last ^d a wither'd sapless Mouse, who had many Times escap'd the Snares and Mouse-traps ; and at a Distance observing the Ambush of her cunning Enemy, says, So may you thrive as you are Meal that lye there.

F A B.

^b Here again the Critics are much divided, some taking *Merces* for a Reward to the Reader. But then what Reward is given the Author *pro tanta utilitate*. Others for an Allusion to the old Fashion of giving an as or two to any that told a Story. Others think it refers to what immediately goes before, as if the Author had said, But that I may not be thought to have said this without a Reward or Thanks from my Reader, I shall try his Capacity by the following Fable, whether he comprehends what my Care has conceal'd in the inward Recesses. If he does, I shall be sure of a Reward, because he cannot but thank me for the Advantage he receives.

^c *Burman* is of Opinion, that *Phadrus* levels this against some Emissary or Spy employed by *Tiberius* or *Sejanus*, who lived at *Rome*, and in outward Appearance seem'd plain and simple, and incapable of doing any Harm, yet was the Ruin of many by his Informations.

^d *Cic. pro Leg. Agrar. 2. 34. Macie torridus. Liv. 21. 32. Pecora frigore torrida. Plin. 15. 29. Myrtus retorrida.*

F A B. II.

Reynard and the Grapes.

REYNARD being pinch'd with Hunger, made at a Bunch of Grapes on a high Vine, leaping with all his Might. When he could not reach them, marching off, he said, They are not ripe yet, I will not meddle with them being sour.

They who slight in Words what they are not able to perform, will be oblig'd to apply this Fable to themselves.

F A B. III.

The Horse and the Boar.

WHILST a Boar is rowling himself about, he mudded the shallow Water, where the Horse was wont to assuage his Thirst. Upon this a Quarrel arose. The Horse being incens'd against the Beast, desir'd the Assistance of a Man, and taking him on his Back, he return'd to the Enemy. The Horseman after he had killed the Boar by Darts thrown at him, is reported to have spoke thus, I am glad that I have assisted you upon your Intreaty; for I have both taken a Prey, and have learned how useful you are; and so forc'd him against his Will to take the Bridle. Then the Horse, with a sorrowful Heart, said, while I madly seek Revenge for a Trifle, I have met with Slavery.

This Fable will teach passionate Persons, that it is better to suffer an Injury without Redress, than to be delivered up to the Discretion of another.

F A B. IV.

The Poet.

I Shall transmit to Posterity in a short Narrative, that there is many Times more Advantage from one Man than from a Multitude.

A certain

A certain Man departing *this Life*, left three Daughters, one beautiful, and catching Men by her Ogling: But the second a Spinstress, ^e industrious and living in the Country: The third given to Wine, and very ill favour'd. Now the old Father made their Mother his Executrix, upon Condition, that she should divide equally the whole Fortune among the three; but in such a Manner, that they should not possess or enjoy what was given them; then as soon as they ceas'd to possess the Things which they receiv'd, they should contribute a Hundred ^f great Sesterces to their Mother. The Noise of this fills Athens. The Mother carefully consults the Lawyers. No Body can explain, how they should not possess what was given them, nor enjoy the Fruit of it. Then in what Manner possible, they could contribute Money, who had received nothing. After that a Delay of long Continuance had past, and yet the Meaning of the Will could not be found, the Mother ^g consults her own Honesty, neglecting *strict Law*. She sets apart for the Coquet the Clothes, *all the Things belonging to Womens Attire*, the Bathing Vessels of Silver, the Eunuchs and ^h smooth Fellows. For the Spinstress, the Grounds, small Cattle, Country-seat, Workmen, Kine, Beasts of Burden, and Country Implements.

For

^e *Frugi*, i. e. *nata* or *idonea frugi*, which properly signifies useful to one's self or others, *Perizon. Sanct.* 4. 4. 12. But the Signification of this Phrase, *Frugi esse*, is so far extended by *Cicero*, as to comprehend every Virtue, *Cic. pro Fonteio, Cap. 13.* *Qui*, speaking of L. Piso, *tanta virtute atque integritate fuit, ut etiam illis optimis temporibus, cum hominem invenisse nequam neminem posses, solus tamen Frugi nominaretur.* Here it seems to be apply'd to one that loved Country-work, such as Spinning and Weaving.

^f As in our Money amounts to about three Farthings. *Sestertius*, the small *Sesterce*, contains two *Asses* and a Half, which falls short of our Two Pence, and was a Silver Coin, whereas the *As* was Brass. *Sestertium*, the great *Sesterce*, contains a Thousand of the small ones.

^g Properly this signifies, made Equity her Advocate or Counsellor.

^h *Seneca de Brevit. vita, Cap. 11.* *Quanta celeritate, signo dato, glabri ad ministeria discurrunt.*

For the Toper the Wine-loft well stockt with Hogshheads of old Wine, the ^k nicely plaister'd House, and curious Gardens. When she was just going to give each the Goods thus design'd, and the People who knew them, approv'd of *this Division*: Æsop on a sudden stood up in the Middle of the Crowd, with *this Speech*; Oh! if there remain'd any Sense to the Father who is dead and gone, of *what is done here*, how grievously would he take it, that the Athenians could not comprehend his *last Will*. Then being ask'd his Opinion, he clear'd the Mistake of all. Give, says he, the House and Ornaments, with the fine Gardens and the old Wines to the Spinstresses that loves the Country. Assign to her, who, tho' ^l with Uneasiness enough, passes her Life in Debauchery, the Clothes, Pearls, Footmen and such like. Give to the Coquet the Grounds, the Vines, and the Cattle, with the Shepherds. None will be able to endure long to keep any Thing that is foreign to their Way of Living. The unhandsome Daughter will sell her Finery to purchase Wine. The Coquet will throw away, i. e. *sell at any Rate*, the Grounds to procure fine Dress. But she that loves Cattle and is given to Spinning, will part with the House of Prodigality at any Price whatever. Thus none will possess what was given them; and they will contribute to the Mother the Money appointed *by the Will*, out of the Price of the Goods, which each of *them* shall sell.

Thus the Sagacity of one single Man found out what lay hid from the Shallowness of a Multitude.

F A B.

Columella, Lib. 1. Cap. 6. Apotheca recte superponentur his locis Unde plerumque fumus earum exorietur, quoniam vina celerius vetustescunt que fumi quodam tenore precocem maturitatem trahunt.

^k *Velleii Pater. 11. 22. Calce & arena perpolire.* This is *Burman's* Explication, and he takes it for the House in the City; the Buildings of which were finer than those in the Country.

^l This *Trahit* implies.

F A B. V.

The Battle of the Mice and the Weefels.

WHEN the Mice, routed by an Army of Weefels, (whose History is painted in Taverns) were flying and hurrying about their narrow Holes, being taken in, with much ado however, they made a Shift to escape a violent Death. Their Commanders, who had tied Horns upon their Heads, that the Soldiers might have a conspicuous Ensign in Battle to follow, stuck fast in the Entrance, and were taken by the Enemy; whom, when the Conqueror had ^m sacrificed with greedy Jaws, he plung'd them into the dark Dungeon of his capacious Belly.

Whenever bad Fortune oppresses any People, the great ones are in Danger, while the petty Commoners ly hid under a Protection easily found.

F A B. VI.

The Poet.

YOU ⁿ Scoffer who ^o carp at my Writings, and scorn to read this Sort of diverting Tales, ^p hold in your Hand this small Book with a little Patience, till I smoothe the Roughness of your Brow, and make Æsop appear in Publick on the Stage, in Buskens that he is not us'd to.

I

^m It was usual after a Victory, to offer Sacrifices to the Gods. *Scheff.*

ⁿ *Nasute* is not an Adverb, as it is commonly taken here; nor does it signify witty or sagacious; but it is in the Vocative, and us'd as a Substantivè, a Scoffer, *Qui naso suspendit, Martial. Lib. 13. ad Lectorem.*

Nasutus sis usque licet, sis denique nasus, &c.

^o *Destringo* properly signifies to rub with the *Strigilis*, a Sort of scraper, us'd in the Bagnio as well as the Stable. Hence the figurative Signification to carp at, or criticize upon.

^p Thus *Scheffer* and the rest of the Commentators explain *fin.*

I wish the Pine had never been fell'd by a Theſſalian Ax on the Top of the Pelian Wood, and that Argus had never built his Ship by Pallas's Art, for the daring Voyage to manifest Death, which first laid open the Bays of the inhospitable Pontick Sea, to the Destruction of Greeks as well as Barbarians. For both the Family of proud Æeta mourns, and the Empire of Pelias is ruin'd by the Wickedness of Medea: Who, concealing the bloody Temper of her Mind, several Ways, there, i. e. *in Colchis*, made a Way for her Escape by the scatter'd Limbs of her Brother; here, i. e. *in Theſſaly*, imbrued the Hands of Pelias's Daughters in the Blood of their Father.

What think you of this *now*? This is dull too, *you say*, and a false Story *over and above*, because Minos, of far greater Antiquity, quell'd the Ægean Sea with a Fleet, and reveng'd the Violence of the Pirates with deserv'd Punishment. What then, O severe Reader, can I do for you, if neither little Tales, nor poetical Stories please you? Be not troublesome altogether to Learning, for fear it give you greater Trouble.

This is levell'd at those, ¹ whoever they be, that are such Fools as to nauseate *every Thing*, and to be thought Wits, disparage ² Heaven it self.

F A B. VII.

The Viper and the File.

LET him who with a ravenous Tooth snaps at another, who bites sharper than himself, be sensible that he is described in this Fable.

A Viper came into the Shop of a Mechanick; and as she was feeling about if there was any Thing eatable she bit a File. It being obstinate against receiving any Impression, said, you Fool, why would you so fast

¹ *Si qui for quicumque, Ovid, 1. Epist. 21. Burman.*

² i. e. The best Performances in the World.

hurt me with your Teeth, who have been used to gnaw in Pieces all Sort of Iron.

F A B VIII.

The Fox and the Goat.

WHenever a cunning Man falls into Danger, he endeavours to find an Escape, tho' at the Peril of another.

When Reynard had unwarily fallen into a Well, and was inclos'd by the Brink being too high, a Goat being thirsty came down to the same Place, and withal ask'd, if the Water was sweet and plentiful? Reynard hatching Mischiefs, said, O Friend, come down, the Water is so good, that my Appetite cannot be satisfied. The bearded Creature threw himself in. Then the Fox got out of the Well, taking a Ride from his lofty Horns, and left the Goat in the inclosed Well, not knowing what to do.

F A B IX.

Of the Faults of Men.

Jupiter has clapt upon us two Bags; he has given us *one* full of our own Faults behind us, and hung *another* loaden with the Faults of others before us.

For this Reason we cannot see our own Errors; but as soon as others offend, we turn Censurers.

F A B.

¹ *Burman* takes this Reading into the Text, because it is found in the Rheims Copy. And next, because if *homo* has no Epithet join'd to it, it will be too general, and contrary besides to our Author's Way of writing, who always joins an Adjective to *homo*, when it is principally concern'd.

² To use *vadum* for the Bottom of a Well is peculiar to our Author. *Burman*.

³ *Cic. Acad. 1. Hærebat nebula, quo se verteret non habebat, Scheff.* or it may be translated *sticking fast in it*.

The Thief robbing the Altar.

A Thief lighted a Lamp at the Altar of Jupiter, and pillag'd him by his own Light. As he was going off loaden with the sacrilegious Theft, the sacred Deity on a sudden utter'd this Speech; Altho' those Things were the Offerings of wicked Men, and therefore odious to me, so that I am not offended that they are stolen; yet, Villain, you shall expiate this Crime with your Life, when ^x hereafter the Day of Punishment appointed by the Fates, shall come. But that my Fire, by which the Devout worship the adorable Gods, may not be a Light to impious People, I forbid any such Intercourse of Light to be. So at this Day, a Lamp is not ^y allow'd by Religion to be lighted at the Fire of the Gods, nor the Sacrifice kindled by a Lamp, i. e. by common Fire.

How many useful Things this Fable comprehends; no other Person shall explain, but he who invented it.

It signifies first, that those whom you have maintain'd, are frequently found to be most opposite to your Interest.

Secondly, It shows, that Crimes are not punished by the Anger of the Gods, but at the appointed Time of the Fates.

Lastly, It prohibits a good Man from having a common Use of any Thing with a Rogue.

That Riches are bad.

Riches are deservedly hated by an ^z heroic Spirit, because a rich Coffer prevents true Glory.

When

^x *Olim* is us'd in the future and present Tense as well as the past.
Hor. Lib. 2. Ode 10.

— *Non si male nunc, & olim,*
Sic erit.

^y To distinguish *fas* from *jus*, which implies Human Law.

^z Or a Man of Military Bravery.

When Hercules being received into Heaven upon the Account of his Bravery, had saluted the Gods around, when welcoming him; he turn'd away his Eyes when Plutus came, who is the Son of Fortune. Jupiter ask'd the Reason. I hate him, says he, because he is a Friend to wicked Men, and also corrupts ^a all by the ^b Temptation of Gain.

F A B. XV.

The She-Goats and the He-Goats.

WHEN the ^c She-Goats had obtain'd of Jupiter a Beard, the He-Goats being much concern'd, took it ill, that the Females had equal'd their Dignity. Allow them, says Jupiter, to enjoy that vain Glory, and to use the Badge of your Office ^d so long as they are not your Matches in Courage.

This Fable is a Lecture to you, to bear with those to be like you in Dress, who are inferior to you in true Worth.

F A B. XVI.

The Pilot and the Sailors.

WHEN one was complaining of his Fortune, Æsop contriv'd *this Story* to comfort him.

A Ship was toss'd about by boisterous Storms; and amidst the Tears of the Passengers, and their Apprehensions of Death, the Day being chang'd on a sudden to a serene Aspect, she began to be carry'd by fair Gales, and to transport the Mariners with excessive Joy.

^a *Cuncta* for *Cunctos*, Ovid. 3. De Pont. 6. 31.

Cum pereant acie fortissima quaque, —

^b It properly signifies by laying Gain in the Way.

^c Here the Commentators suppose our Author means *Livia*, *Plancia* or *Livilla*, who had the Ascendant in the Court of *Augustus* and *Tiberius*.

^d 'Tis the Property of the Male to be grave, but of the Female to be lovely.

Joy. Upon this the Pilot being grown wise by *the Experience of Danger*, says, we ought to rejoice sparingly, and not immediately to complain, because Sorrow and Joy checker our whole Life.

F A B. XVII.

The Dogs Ambassadors to Jupiter.

THE Dogs once upon a Time sent Ambassadors to Jupiter, to beg the Opportunity of *passing* their Life more happily *than hitherto they had done*; and to deliver them from the contumelious Usage of Men, because they gave them Bread made of Bran, and they were forc'd to satisfy their extreme Hunger, with vile Dung. The Ambassadors set out, *but* with no quick Dispatch, whilst they smell up and down for Meat on the Dunghills. When summon'd, they make no Answer. At last with much ado, Mercury finds them, and drags them, much out of Countenance, *to Audience*. No sooner did they see the Face of great Jove, * but, thro' Fear, they befoul'd the whole Palace. But being beat off with Cudgels, they attempt to get out. Great Jupiter forbids them to be dismiss'd. *The Dogs* wondering that their Ambassadors did not return to them, reckoning that some Misdemeanour had been committed by them, they order others to be join'd to them in Commission. *At last* common Report discover'd their former Ambassadors *what they had done*. Therefore, fearing lest some like Thing might happen again, they stuff their Dogs Fundaments with Perfume, and that in great Quantity. They give them Instructions, they are sent off as Ambassadors, and immediately go *to Court*; requesting Access, they quickly obtain it. Then the supreme Father of the Gods sits in State, and brandishes his Thunder. All Things

* This Fable seems design'd as a Satyr against some superstitious Worshippers of the Gods.

† Here again the Commentators are puzzl'd, and cannot agree about the Reading.

fell a trembling. The Dogs being confounded, because the thundering Noise had been sudden, quickly let fly the Perfume mixt with Sirreverence. All cry out over and over again, that the Affront ought to be pnnished. *Jupiter*, before *inflicting* Punishment, spoke thus, 'Tis not the Part of a King to detain Ambassadors, nor is it hard to inflict a Punishment on the Crime. But you shall have this Reward, instead of formal Judgment. ^a I do not forbid them to be sent back, but order them to be tormented with Hunger, lest they be incapable of restraining their Looseness. But these who have sent such leaky Dogs as you are, shall never be without the Indignities of Men. So even at this very Time, their Posterity look for their Ambassadors, and the Dog that sees a strange one coming, smells at his Tail.

F A B. XVIII.

The Man and the Snake.

HE that gives Relief to mischievous Persons, ⁱ after some Time repents of it.

A certain Man took up a Snake stiff with cold, and warm'd it in his Bosom, being compassionate to his own Ruin; for, when she was reviv'd, she kill'd the poor

^a *Valer. Flaccus*, 3. 596.

Rursus Hylan, & rursus Hylan, per longa reclamat

Avia. Burman.

^b It implies a Contradiction to suppose them dismiss'd, and yet that their Posterity are still looking for their Return. Wherefore Burman proposes this Reading.

Vos veto dimitti, hos verum cruciari fame,

Ne ventrem continere non possint suum.

He forbids the last Ambassadors to be dismiss'd; and orders the first to be sent off; but to be tormented with Hunger. The third Punishment regards the Senate of the Dogs, who dispatch'd them upon this Commission. Yet this still does not clear the Matter, to suppose any of these Ambassadors detain'd; since *Jupiter* before declares, that it is not the Part of a King to detain Ambassadors.

ⁱ i. e. Soon. *Post tempus* is the same with *post aliquod tempus*, which our Author uses in the foregoing Fable.

poor Man immediately. * When another Snake ask'd her the Reason of this barbarous Action; she answer'd, That none may learn to do good to mischievous *Creatures*.

F A B. XIX.

The Fox and the Dragon.

WHilst a Fox digging for a Kennel, roots up the Earth, and makes several Burrows deeper than ordinary. she came to the ¹ remotest Den of a Dragon, who guarded hidden Treasures: As soon as she observ'd him, I beg of you, says she, first to pardon my Rashness. Next, Since you clearly see, how unsuitable Gold is to my Way of living, to answer me without being offended. What advantage do you reap from such Pains, and what Reward have you so considerable, as to want Sleep, and lead your Life in Darkness? None, says he, but this *Charge* is allotted to me by great Jove. F. Do you then take none of it to your self, nor give it to any *else*? D. So it pleases the Fates. F. Pray be not angry, if I speak my Mind frankly; whosoever is like you, was born under the Anger of the Gods.

The Poet.

Since thou must go to that Place whither thy Ancestors have gone *already*, why dost thou, blind Fool, torment thy miserable Life. I speak ^m with Indignation

* Because it is not probable, that the Snake would condemn herself, and call herself *improba*, Burman proposes this Reading.

Hic [vel hinc] aliquis quum rogaret causam facinoris,

Respondi, ne quis discat prodesse improbis.

¹ Not the farthest Part of the Den, as Scheffer would have it for after she had made several Burrows, she came at last to the Dragon's Den, which was most remov'd from the Surface. *Burman.*

^m This the Phrase, *tibi dico*, imports. *Teren. And. 1. 2. Eun. 2. 3.*

tion to thee, O Miser, the Joy of thy Heir, who defrauds the Gods of Incense, and thy self of Food, who are damped when thou hearest the musical Sound of the Harp; whom the merry Sound of the Flute makes to pine away; from whom the Price of Victuals extorts a Sigh; who tires out Heaven's Patience by fordid Perjury, provided only thou canst heap up some Farthings to thy Estate; who cuts off all the Expence of thy Funeral, lest the Goddess Libitina should make any Gain out of thy Fortune.

F A B. XX.

Phædrus.

TH O' Envy conceals what Sentence she designs immediately to pronounce, yet I very well understand it. Whatsoever she shall reckon worthy of Posterity, she will call that Æsop's, if any Thing does not please, she'll lay any Wager that it was invented by me. Whom I would have immediately confuted by this Answer of mine. Whether this Work be worthless or commendable, Æsop was the Inventer, and my Hand has given the finishing Stroke to it. But let us go on with the begun Method of the Work before us.

F A B. XXI.

The Shipwreck of Simonides.

A Learned Man has always a Treasure within himself.

Simonides who wrote extraordinary fine Lyrics, that he might the more easily support himself in his Poverty, travell'd round the famous Cities of Asia, singing the Praises of the Conquerors after he had received

Modo not only signifies the Time just now past, but likewise that is immediately to come; and therefore it ought to be join'd with *judicare*, to make it have Connexion with the Verbs *pagabit* and *contendet* in the future Tense. *Burman.*

ceived a Reward *before Hand*. When he had grown rich by this Sort of Trade, he design'd to return into his Native Country by Sea. (Now he was born, as they say, in the Isle of Ceos) He goes aboard a Ship which a dreadful Storm, and its own Crazinefs together, had brought to the Point of splitting in the middle of the Sea. Then some People gather together their Girdles; others their valuable Goods, as the Support of their Life. One more curious than the rest, says; Simonides, do you choose out nothing of your Riches? He reply'd; All my Things are with me. Afterward a few swim out, because the greater Part being weigh'd down with their Burdens perished. Robbers are at Hand, they plunder whatever every one brought out, and leave them naked. By chance Clazomene, an ancient City, was near, to which the Shipwreck'd Persons made the best of their Way. Here one given to the Study of Learning, who had frequently read Simonides's Verses, and was a very great Admirer of him, tho' he had never seen him, entertain'd him at his House with the greatest Fondness, as soon as he knew him from his very Discourse; and furnished him with Cloaths, Money and Slaves. The rest carry about a Draught of their Shipwreck, begging their Bread. Whom when Simonides saw as he came by Chance in their Way; I told you, said he, that all my Things were with me, but now what you ^P carried off with such haste is lost.

F A B.

* *Burman* observes here, that it would be absurd to suppose those aboard gathering up their Girdles, and most valuable Goods, after the Ship was split; and therefore that the Meaning must be, when they saw the Ship was ready to split; for the perfect Tense is sometimes referr'd to the future: So *Sueton. Cæs. 29. Cum adversarum pepigit*, i. e. *pacisci voluit*; and in *Galba 5. Cum præcipuum interlegatorios habuisset*, i. e. *habere voluisset*. And so in several other Authors both Greek and Latin. *Burman.*

^P This is *Scheffer's* and the common Explication. *Burman* would have the Meaning, to be, what you have got by unjust Means, as Rapine and Robbery.

F A B. XXII.

The Mountain in Labour.

A Mountain was in Labour, fetching prodigious Groans, and there was a mighty Expectation upon the Earth : but it brought forth a Mouse.

This is writ for you, *whoever you are*, who when you ^a promise mighty Things, ^r produce nothing effectually.

F A B. XXIII.

The Ant and the Fly.

THE Ant and the Fly were contending hotly which of the two was more respected. The Fly began first ; Can you compare your self with one of my Reputation ? When there is any Sacrifice, I first taste of the Intrails belonging to the Gods. I live among the Altars and Temples. I range over all. I sit upon the King's Head when I please, and gently taste the chaste Lips of the married Ladies. I am at no Pains, and yet enjoy the greatest Delicacies. What Things like these have you the ^r good Luck to enjoy, you Clown ? *The Ant reply'd*, To be at Table with the Gods is worth boasting of, I confess ; but to him that is invited, not to him that is avoided. You talk of Kings and the Lips of married Ladies ; Whilst I am industriously laying up Corn against the Winter, I see

^a Horace, Lib. 2. Sat. 3. 9. *Atqui vultus erat multa & præclara migrantis* ; so likewise *promitto* is us'd for *minor*. Virg. *Æn.* 2. 96. *Promissi ultorem & verbis odia aspera movi*. Here *Burman* observes, the elegant Use *Phædrus* makes of this Verb ; because in Latin *continguntur parturire qui meditantur minas*. Ovid. *Epist.* 12. 208.

———— *Ingentes parturit ira minas.*

^r Horace, Lib. 1. Sat. 3. 88.

Mercedem aut nummos unde unde extricat.

^r *Contingit* commonly imports good Fortune.

I see you feeding upon Dung about the Walls. You frequent the Altars, *you say*; But surely, you are driven away wherever you come. You are at no Pains; Therefore you have nothing when there is most need. You proudly boast of what Modesty ought to conceal. You plague me in the Summer; When 'tis Winter you say nothing. When the Cold shrivels you up, and makes you die; a well-furnish'd House entertains me safe and sound. 'I have, I'm sure, sufficiently humbled your Pride.

This Fable distinguishes the Characters of those People who set themselves off with false Praises, from these whose Merit shews to the World solid Honour.

F A B. XXIV.

Simonides sav'd by the Gods.

I Have shewn you above, how much Learning is respected by Men: Now I will transmit to Posterity, what Honour has been paid to it by the Powers above.

The very same Simonides, of whom I have already told you a Story, "undertook for a set Price to write an Encomium on some victorious *Cestus-player*. In order to perform this, he went into a retired Place. When the Barrenness of the Subject cramp'd his Fancy,

* These Words do not seem so suitable to the Modesty of the Ant; wherefore *Burman* would have the Moral to begin here, and proposes this Reading.

Satis profecto retundit superbiam

Fabellæ satis, hominum discernens notas

Eorum, &c. Or thus interrogatively,

Sati'n profecto retudi superbiam?

* *Pitheus* and *Rigultius* publish'd *conduxit*, as it was found in the *Rhemish Manuscript*: *Rittershusius* too, and *Burman* after him, make it out, that *conductor* and *redemptor* signify the same. Besides *Burman* maintains, that *condicere pretio* is never to be found, and that it has commonly a Noun in the Accusative join'd to it, such as *canam, operam, diem, &c.* But that *conducere* has a Verb after it, as *faciendum, or ut fiat aliquid*; and therefore more proper in this Place.

cy, having Recourse to poetical Licence, as the Custom is, he made use of the Twin-Stars of Leda, applying them *to him*, as a * noble Proof of the like Glory. He y perform'd the Work to Satisfaction, but received only a third Part of the Reward *agreed for*. When he demanded the rest, z he was told, They will give it you, who have two *Shares* of the Praise. But that I may not think you are dismiss'd in an angry Mood, promise me your Company at Supper, I will invite to Day my Friends, among whom you are in my Account. Simonides chous'd as he was, and gall'd at the Affront, yet promis'd, lest a going off, he should slight the Civility by a *Refusal*. Accordingly he came at the Hour appointed, and sat down. The Feast was splendid and full of Gaiety with the *chearing* Cups, and the joyful House rang again with the great Preparations; when on a sudden two young Men cover'd with Dust, all over in a Sweat, with Bodies above a human Figure, charge a Servant to call b out Simonides to them; adding, that it was much to his Advantage to make no Delay. The Man in a Fright c raises Simonides, who had scarce advanc'd one Step out of the Parlour, when on a sudden

* i. e. That the Glory of coming off victorious at these Games was certainly great, since the Sons of *Jupiter* were so renown'd for it.

y *Adprobare* is to perform to the Satisfaction of the *Locator* or Employer, to whom properly belong'd *probare operam*, to approve of the Work, which are Terms our Author borrows from the Law, but are sometimes confounded. *Scheff*.

z This is spoken ironically.

a This is *Scheffer's* Explication, and 'tis another of these puzzling Passages of our Author, about the Reading and Meaning of which the Critics are not yet at one among themselves.

b This is the proper Signification of *provocare*, as in *Terence*, *Eun.* 3. 1. So likewise the same Author uses *provifere* to go to see what is doing without Doors, *And.* 5. 5. 1. *Eun.* 3. 1. 4.

c *Excitare* never signifies to call out, as *Scheffer* asserts, misled by the Etymology of the Word. And the very Proofs he uses, make the contrary appear.

a sudden the Fall of the Vault crush'd the rest to Death. As soon as the Particulars of the Story came abroad, all were convinc'd, that the immediate Providence of the Gods had given the Poet his Life, instead of his Reward.

F A B. XXV.

The Poet.

I Have yet Matter enough to write upon, but I designedly forbear. *First*, That I may not seem too troublesome to you, whom the Variety of much Business incumbers. *Next*, If any one perhaps designs to attempt the same Things, that he may have some Work left *for him to do*; Tho' 'tis certain, such Store of Matter abounds, that there wants a Workman for the Work, not Work for the Workman. *Sir*, I humbly desire you would grant me the Reward, which you of yourself promis'd me for my Brevity in these *Fables*; be as good as your Word. For my Life draws nearer and nearer every Day to Death, and consequently how much the more Time Delay shall spend, so much the less Advantage will accrue to me. If you finish the Matter quickly, the Benefit will be the more lasting. I shall enjoy it the longer, the sooner I begin. So long as there are any Remains of drooping old Age, there is Room for Assistance. Hereafter your Goodness will endeavour to no Purpose to help me, when by that Time the Kindness shall cease to be useful, and approaching Death shall importunately demand her Due. *But* I think it foolish to apply Intreaties to you; because your Compassion is forward enough of itself. One ^a manifestly guilty has many

^a *Confessus reus* is here to be taken passively, and not for one that has pleaded guilty, but who is manifestly such, and reckoned so by all, though he has not been accus'd. Thus *Ovid* uses this Phrase, *Lib. 2. De Pent. 2. 56. & 6. 8.* speaking of himself, tho' he never underwent any Sort of formal Trial. This Meaning of *confessus*, *Scheffer*, and after him *Burman* prove by a great many Authorities.

many Times obtain'd Pardon ; how much more justly ought a Discharge to be granted to an innocent Person ? You ^e are to be first in acting that Part ; next others ; afterwards the Turns of others will come in the like Round. Determine what Religion and Honesty allow you, and make me rejoice ^f at your Sentence. My Mind exceeds the Bounds which it set itself at *first* ; but my Soul, *full of Resentment*, is with Difficulty kept in ; which being conscious to itself of its spotless Integrity, is oppressed by the Insolencies of malicious People. You will ask who they are ; they will appear in Time. I shall well remember as long as my Understanding shall last, a Saying, which I formerly learned when a Boy. 'Tis a capital Crime for a Commoner to grumble publicly.

B O O K

^e *Gudius*, *Burman* and *Bentley* being dissatisfied with the common Reading, propose this,

*Tuc nunc partes, fuerunt aliorum prius,
Dein simili gyro venient aliorum vices.*

And *Burman* supposes the Person to whom this Epilogue was addressed, was not *Eutychus*, or *Particula*, who were Freed-men ; but some honourable Person who was Judge that Year, when he wrote this Piece ; and by whose Equity he was persuaded he would be rescued from the Malice of his Enemies.

^f *i. e.* When I find it is not on the Side of partial Favour, but of Integrity and Innocence. *Gratulor* put absolutely without the Dative of the Person, signifies to be overjoy'd at something, as here. But if it have the Dative join'd to it, it must have the Accusative of the Thing, not an Ablative, coming after it ; and then it signifies to declare one happy upon the Account of such a Thing. *Burman*.

B O O K V.

 T H E
P O E T.

W H E N I had resolv'd to put an End to my Work, with this View, that there might be Matter enough *left*, for others, I *afterwards* condemn'd that Design in my private Thoughts. For if any is likewise the ^a Author of such a Title, *as a Fable-writer*, how shall he guess, what I have omitted, that so he may be inclin'd to transmit the same to Posterity; since every Man has his ^b own particular Way of thinking, and his own peculiar Dexterity in colouring Truth with Fables. Therefore it was

^a *Gudius* informs us, that this Line is incompleat in the Manuscripts, and that the Word upon which *tituli* depends, is wanting; which has given Rise to a great many Conjectures to supply it, none of which he can be pleas'd with; and far less with this of *Artifex*, the Conjecture of *Rigaltius*, which *Burman* still retains, tho' he is best pleas'd with this Supplement of *Frenshemius*,

*Nam si quis talis etiam tituli est appetens; or,
Nam si quis tales etiam titulos appetit.*

^b And therefore 'tis highly improbable he can have the same Opinion of the Times and of particular Persons that I have; and tho' he has, yet there is great Odds, he may not conceal his Design in the Fables which he shall write, so artfully as I have done.

Burman.

was not ^c Vanity, but solid Reason that gave Occasion to my writing *more Fables*. Wherefore Particulo, since you are taken with these, which I call *Æsopian*, not *Æsop's Fables*; ^d for he invented *but* a few, *whereas* I publish more, following the old Method of writing, yet making Use of new Matter; If you, *I say*, shall peruse these at your spare Hours, tho' snarling Critics run them down, let them do so *for me, it matters not*, so long as they are not capable of imitating *them*. I have gain'd Glory enough, since you and other *Gentlemen* like you, write down my Fables in your Note-books, and reckon me worthy to be remembered by Posterity. I do not want the *Applause* of the illiterate Mob.

The P O E T.

If in any Place I shall make Use of the Name of *Æsop*, to whom I have long since paid whatever I was owing, know, it is done upon the Account of his great Reputation, as some Artists do in our Time, who find a great Price set upon their Works, if they have carv'd upon their new Marble-statues,, the Name of *Praxiteles*, ^e or *Myros* upon their Silver-pieces. For biting Envy is more fond of antient than modern Performances, tho' good in themselves. But I am now led to a Story much to this Purpose.

F A B.

^e This *levitas* is explain'd by the Beginning of the seventh Fable of this Book, where *stulta levitas & vanus animus* are the same.

^d The Translation of this involv'd Passage seems to hit the Design of *Phædrus*; but how to make it answer every Word in the Text, is what I cannot pretend to do, the Text being so faulty, and the Reading unsettled.

^e Here again the Critics are in the dark, and cannot find out the true Reading, tho' the Design of the Author seems plain. There is likewise a Clause in the Text, which is not translated, because the Commentators can make nothing of it.

Demetrius and Menander.

Demetrius, who was call'd Phalereus, had made himself Master of Athens, by usurping Power; and as it is the Custom of the Mob, they ^f hurry all in, & without any Order, every one striving who should be first; they huzza a long and happy *Reign*. The very leading Men kiss that Hand by which they were enslav'd, *tho'* secretly lamenting the melancholy Change of Fortune. Nay, even the easy People, and those ^b who led a retir'd Life, came creeping in last of all, for fear their Absence might be prejudicial to them. Among these was Menander, famous for his Comedies, which Demetrius had read without knowing him personally, and had admir'd the Genius of the Author; he, perfumed with Ointment, and his Garments trailing, came with a soft and effeminate Step. When the Usurper saw him in the Rear, How dares, *says he*, that effeminate Fellow ⁱ come within my Sight? They that stood next to him answered, this is Menander the Poet. Being immediately chang'd

* * * * *

F A B.

^f *Ruo* is peculiarly applied to Swine by *Virgil*, *Georg.* 3. 255. & *Ovid.* 8. 343. which shews, how elegantly our Author applies it to the Mob.

^g *Passim* very oft has this Signification, *Quintil. Declam.* 4. 13. *Ista credis passim fortuitoque disposita.*

^b *Sequentes otium* signifies those that follow'd their Books, such as Philosophers, and particularly Poets, or even any that liv'd retir'd from public Business.

ⁱ *In conspectu venire* is us'd by several of the best Classic Authors, as *Scheffer* and *Carman* clearly prove.

What is wanting of this Fable, cannot, according to *Burman*, be easily supplied, to make it answer the foregoing Prologue: Because in the Discourse betwixt *Demetrius* and *Menander*, it must necessarily be suppos'd, that some Person or other, a Rival of *Menander's*

The Travellers and the Robber.

AS two by Chance were travelling thro' Woods, what, says one of them, if Robbers spring out, and with their bloody Weapons fall upon us who are very unequal for fighting? Be not afraid, says the other, I with this Hand, with which I have so often beat off fierce Robbers, would alone make the Way safe for you, and you should only need to be the Spectator of my Valour. As they are going on, a Highway-man jumps out all on a sudden from an Ambush, with a drawn Sword. He that vaunted in such Words of his Bravery, leaving his Neighbour in the Lurch, scours for it, and stopt at a Distance, to observe the Issue of the Fight. The other briskly bears the Shock of the Robber falling upon him, and delivered himself by his stout Arm. After the Robber was killed, his cowardly Companion runs up, and draws his Sword; then throwing back his Cloak, give me the Fellow, says he, I shall make him sensible immediately, whom he hath attack'd. Then he that had come off victorious, says, I wish you had just now assisted me with these Words of yours at least, I should have been more courageous, thinking them sincere: Now put up your Sword, and hold your Tongue ⁿ that is as useless, that you may im-
pose

der's Fame, objected against him, that he came far short of the antient Authors, and that the same Pretender had publish'd a Poem with the Title of some antient Poet, to make him pass upon the World for one equal to, if not surpassing any of the Antients.

^l Cedo is elegantly apply'd here, where this Swaggerer speaks with great Contempt. So it is us'd by Terence, as Donatus observes, Andr. 4. 4.

^m Depugnatumque haudquaquam ambiguo certamine cum Gallis est, Liv. 7. 29. 'Tis likewise apply'd to Gladiators, or such as fight desperately either to die or conquer. Burman.

ⁿ Ferrum futile, is that which is worn for Ostentation, and has no real Use, whether Offensive or Defensive. Scheff.

pose upon others who know you not. I who have found by Experience, with what Cleverness you fly away, ° know for certain, that none ought to trust your Courage.

This Fable ought to be apply'd to him who is brave, when there is nothing to fear, but, when there is, scampers for it.

cc F A B. III: *6*
cc *The bald Man and the Fly.*

A Fly bit the bare Pate of a bald Man, and he endeavouring to crush it, gave himself a swinging Blow. Upon which the Fly jeering, said, You would fain have reveng'd with Death the Sting of a little Fly; what will you do to yourself, who have added an Affront to an Injury? He answered, I can easily be Friends again with myself, because I'm sure I had no Mind to do Harm; but I could have wished, tho' even with greater Disadvantage *than a Blow*, to have kill'd thee a perverse Animal of a despicable Race, who art delighted in sucking human Blood.

This Fable shews, that Pardon ought rather to be granted to him who transgresses by Chance, than to him who is hurtful on set Purpose: I reckon that he deserves even the greatest Punishment.

cc F A B. IV.
The Man and the Ass.

WHEN one had sacrific'd a Boar to the God Hercules, to whom he owed the Performance of a Vow for his Preservation, he ordered the Remains of the Barley *that had been given the Boar*, to be set down before his Ass, which he rejecting, spoke thus,
 I would

°This *scio* frequently signifies. See Terence, *And.* 1. 1.

I would most heartily fall to your Food, ^p had not his Throat been cut, who was nourished therewith.

I have always avoided Wealth that exposes to Danger, being frightened by reflecting on this Story. But you'll say; Those who have got Riches *even* by Violence, are ^q still rich; come then, let us reckon up those who have perished, being ^r surpris'd by a Storm in this dangerous Sea, you'll find the Number of those who have suffered greater. Such Rashness is an Advantage to few, but the Ruin of many.

F A B. V.

The Buffoon and the Peasant.

MEN use to fall into Mistakes through deprav'd Self-love, and while they defend their erroneous Judgment, *are wont* to be forc'd to recant by the Evidence of Facts.

A rich Man designing to exhibit magnificent Games invited all, by the Offer of a Reward, every one to shew what new Invention ^t could. The Men of Art came to these Contests for Favour. Among them a Buffoon.

^p *Foret* for *fuisse* occurs frequently in *Phædrus*, nor is he singular in this Use of the Word. See *Ovid*. 6. *Epist.* 144. and *Virgil*, *Æn.* 10. 327.

^q *Habeo* is used very oft absolutely for to be rich, by the best Authors; so *Phædrus* likewise uses it in the Preface to the third Book, v. 21. And *Cicero* too, 7. *ad Fam.* 29. *Nos quod firmus, quod habeamus, quod homines existimemus, id omne abs te habere.*

^r In this dangerous Sea of amassing Riches. For 'tis a Metaphor taken from the Sea, when those aboard are surpris'd by a sudden Storm. See *Virgil*, *Georg.* 4. 421. *Æneid.* 5. 52. *Ovid*. *Met.* 11. 669. Here our Author certainly reflects on the great Danger of those Persons in his Time, who had made vast Fortunes, and upon that very Account were exposed to the Avarice of their Prince, or his Favourite Minister.

^t That our Author means Self-love by *Favor*, seems very probable from the next following Line, and the Connexion of the Story. For the Spectators were prejudic'd in Favour of their own Opinion, till they were shamed out of it by the undeniable Evidence of Fact.

Buffoon fam'd for City-wit, said, That he had
 'invented a Kind of Show, which had never been
 produced upon the Stage. The Report being spread
 brings together all the People. The Places a little
 before empty, cannot hold the Crowd ; but after he
 stood all alone upon the Stage, without Furniture, or
 any to assist him, their very longing *to know what was*
to come, caus'd a Silence. He on a sudden let down
 his Head into his Bosom, and with his Voice so *na-*
turally imitated the Squeaking of a Pig, that they
 " betted one with another, that a real one was under
 his Cloak, and order'd it to be search'd. Upon
 doing of which, when nothing was found, they high-
 ly praise him, and gave him the greatest Applause.
 A Peasant saw this; By Hercules, says he, he shall
 not outdo me, and immediately proclaim'd, that he
 would do the same Thing better the next Day. A
 greater Crowd gathers together. *But* now Prejudice
 keeps fast Hold of their Minds, and they take their
 Seats with a Design to mock, and not to be Spectators.
 They both come forth; The Buffoon first * squeaks
 with all his Might, and procures Claps, and raises
 Shouts of Joy. Then the Peasant pretending that he
 had a Pig under his Garment (which ^y in reality he
 did, tho' unobserved, because they had found nothing
 with the former.) He soundly twitches the Ear of the
 real Pig, which he concealed, and with the Pain forc-
 eth from him his natural Voice. The common
 People cry out, that the Buffoon had mimick'd much
 more to the Life, and force the Peasant to be thrust
 out. But he produces out of his Bosom the Pig it-
 self, and making evident their scandalous Mistake by

* *Habeo* for *invenio*, *Terent. Heaut.* 4. 1. 10. *Virg. Ecl.* 3. 52.

" *Contenderent* may likewise be translated, were positive or pro-
 tested.

* *De* in compound Words very oft implies this; so likewise in
depugnare & *decertare*. *Burm.*

^y *Scilicet* is very oft us'd in this Sense by *Terence*.

a convincing Proof ; look ye here, says he, this declares what Sort of Judges you are.

The P O E T.

There remains still a great many Things that I could ^z say, and a plentiful Variety of Matter abounds; but moderate Table-talk is entertaining, immoderate disgusts. Wherefore most upright *Particulo*, a Name that shall live in my Writings, so long as a Regard shall continue for the *Latin* Tongue, give your Approbation, if not of my Wit, at least of my Brevity, which ought to be prais'd so much the more reasonably, by how much the Poets are more stubbornly tedious.

F A B. VI.

Two bald Men.

A Bald Man by Chance found a Comb in a Cross-way; another came in as destitute of Hair as himself. Hold there, says he, let us go Halves in whatever is the Chance-purchase. The other shew'd the Prize, and added withal; the Will of the Powers above has favour'd us; but by some envious Fate, we have found, as the Saying is, a Coal instead of a Treasure.

This Complaint suits that Person whom his Expectation hath baulk'd.

F A B.

^z Here *loqui*, according to *Burman*, does not signify to write but to read, or tell Stories at Table, which was a prevailing Custom among the *Romans*. And those were *validius molesti*, the more stubbornly troublesome, who forc'd the Guests to hear long tedious Tales. This seems the more probable Meaning, because the Words *Suaves* and *Argutis*, which our Author here uses, are oft apply'd to Table-discourse, and such like Entertainment. And it seems probable, that our Author read the most Part of his Fables at the Table of *Particulo* or *Eutyclus*, before he collected them into a Book, and publish'd them to the World.

WHEN a vain Mind puffed up with Popularity, has assum'd to it self an impudent Assurance, that foolish Vanity is easily brought to Derision.

Prince the Piper was somewhat more ^a than ordinary noted, as being us'd to assist Bathyllus on the Stage. He by Chance at some Plays, I do not well remember which, had got a grievous Fall unawares, while the ^b Machine was mov'd with a Hurry, and broke his left Leg, when he would rather have chosen to have lost his two right *Pipes*. Being born up upon their Hands, and groaning much, he is carried Home. Some Months pass, whilst the Application of Remedies draws on to a Recovery, as it is the Way of Spectators, and as they are much given to Diversions, he began to be much long'd for, by whose Musick the Briskness of the Dancer us'd to be animated. A certain Man was to exhibit magnificent Games, and Prince was beginning to walk about. He persuades him *what* by Money, *what* by Entreaties, only to show himself upon the Day of the Games. Which as soon as it came, the common Talk buzzes about upon the

^a *Notior paullo.* Here *Burman* puts the Question, Than whom was Prince more noted? He will have this to refer to the Buffoon in Fab. 5. And, that after *Phedrus* had diverted the Company at *Particula's* Table (as it had been his Custom to do with his other Fables, at his and other Gentlemens Tables) and had given over, *Particula* and his Guests solicited him for more; but he fearing lest he might have disgusted some by the Length of that Fable; and they all being so far from this, that they earnestly press'd him to give them more, he introduc'd himself to this longer Story by the foregoing Preface.

Adhuc supersunt multa quæ possim loqui, &c.
and the shorter Story of the two bald Men. This Supposition *Burman* thinks sets the Fables of this 5th Book in a clear and proper Light.

^b This *Pegma* was so contriv'd, as by it quickly to lift up Men or Things as they pleas'd, or sink them down all on a sudden. See *Seneca*, Epist. 89, ad *Lucil*.

the Theatre about the Piper. Some are positive, that he was dead; some, that he would immediately come forth to the View of all. When the Curtain was let fall, and the Thunder ^c tumbled down, the Gods spoke after the usual Manner. Then the Dancers, and the ^d well known Song, of which the Burden was, Rejoice, O Rome, being entirely safe in the Safety of your Prince, impos'd upon the *Fellow* now brought back. They all rose up to Applauses: They ^e threw Salutes, *applying their Hands to their Lips*. The Piper imagines, that his Friends congratulate *his Recovery*. The Equestrian Order observe his foolish Blunder, and with great Laughter call for the Song over again. It was *accordingly* repeated. My Spark flings himself flat at his Length upon the Scaffold. The Knights clap their Hand by way of Mockery. The common People fancy, that he demands a Crown. But as soon as the Matter was known over all the Seats, Prince, having his Leg tied up with a ^f white Fillet, and with white Cloaths on, and also with white Shoes, glorying in the Honour that was *only design'd* for the Imperial Family, was thrown headlong out of Doors, by the whole Company.

F A B.

* This was done by tumbling down Stones behind the Scene with great Noise.

^d Tho' the Song was well enough known to Prince, yet his being but newly recover'd, and his knowing that they long'd to see him, were Circumstances which striking in with his own ridiculous Vanity, might make him easily imagine, when he heard mention of his own Name, that this Song was design'd for his Welcome.

^e Here it seems obvious, that the Plebeians were not sensible of Prince's gross Mistake, because they were at a greater Distance from the Stage than the Equestrian Order, and so could not so well observe his Air and Looks. For this Reason *Burman* cannot admit the Reading *jactat basia*: For if Prince had thrown these Compliments of Thanks, the Plebeians could not but have perceived his Blunder.

Jactant basia signifies, that the Spectators by applying their Hands to their Lips, shew'd the grateful Sense they had for their Emperor's Safety.

^f This Colour was reckon'd in the Royal Prerogative.



A Bald Man *who runs with great Swiftneſs* & ſuſpended upon the Point of a Razor, having a Deal of Hair on his Forehead, *but the reſt of his Body bare*, whom if you ſeize before, you may hold faſt, Jupiter himſelf cannot fetch him back again when once paſſ'd by. *Such an Emblem ſhews, that the Opportunity of Things is ſoon gone.*

The Antients have contriv'd this Image of Time, that lazy Delay might not hinder Succeſs.

F A B. IX.

The Bull and the Calf.

WHEN a Bull ſtruggling with his Horns in a narrow Paſſage could ſcarce get Acceſs to the Manger, a Calf ſhew'd how he ſhould turn himſelf; hold your Peace, ſays the Bull, I knew this before you was calv'd.

Let him who would correct one more knowing than himſelf, reckon that this is levell'd at himſelf.

F A B. X.

The Huntsmen and the Dog.

WHEN a Dog who had always ſatisfied his Maſter, by being clever againſt all the wild Beaſts, began to decline by the Weight of Years; one Time being expoſed to fight with a briſtly Boar, he catch'd his Ear; but his Teeth being rotten, he let go the Game. Hereupon the Huntsman being vex'd, rated the Dog. The old Cur on the other Hand *answers* him; My Courage has not fail'd you, but my Strength. You commend me for what I was once, but now condemn me for not being ſtill the ſame.

You ſee very well, Philetus, why I have writ this.

A N

i. e. Scarce touching the Point of the Razor, in a Poſture ready to ſtart off with the greateſt Speed. It ſeems more probable, that our Author alludes to the Greek Proverb *ἐπὶ ζυγῷ ἀκμῆς*, than to the Image of Time with a Razor in his Hand. However the Words may bear this Meaning, which is the Opinion of Scheffer.

AN
ADDITION
OF FIVE
FABLES

Taken from an old Manuscript by
MARQUARD GUDIUS.

F A B. I.

The Kite sick.

WHEN a Kite had been sick for many Months, and saw no Hope of Life, he pray'd his Mother to go about the sacred Places, and to make the greatest Vows for his Recovery. I shall do it, Son, says she; but I am much afraid, I obtain no Help for you. You who by ravaging all the Temples have polluted all the Altars, sparing none of the Sacrifices, What would you now have me ask of the Gods for you †?

F A B

† This and the following Fables are intirely omitted by *Burman* in his last Edition of this Author. However I have translated them because *Hogstratan* and Mr. *Johnson* have published and taken them into their Editions; tho' at best they seem to be but patch'd Works rather than the genuine Production of *Phædrus*.

F A B. II.

The Hares entirely weary of Life.

LET him who cannot with Courage bear his Misfortune, look into the Condition of others, and learn Patience.

The Hares being once alarmed by a great Noise in the Woods, cry out, that they would put an End to their Lives, because of their continual Fears. Accordingly they came to a Lake, into which the poor Creatures were to throw themselves headlong. After the Frogs frighted at their Approach had fled away hurrying into the green Rushes, oh! says one of the Hares, there are others too who are plagu'd with the Fear of Mischieif. Bear with your Life like the rest.

F A B. III.

Jupiter and the Fox.

NO Fortune, tho' never so high, can conceal a vicious Nature.

When Jupiter had transformed a Fox into a Woman; as she sat as a Concubine on the Royal Throne, she observed a Beetle creeping out of a Corner; and with a quick Spring she jump'd out as at her ordinary Prey. The Gods laugh'd, Great Jove blush'd, and after having divorc'd the scandalous Prostitute, he drove her out of Heaven, using these Words; Go live as you deserve, since you cannot make a right Use of the Honour I have done you.

F A B. IV.

The Lion and the Rat.

THIS Story reads us this Lesson, that no Person ought to harm his Inferiors.

Whilst a Lion was sleeping in a Wood, and the Country Rats were frolicking it up and down, one of them

them by chance run over him. The Lion being wak'd, with a nimble Spring seizes the poor Creature. The Rat humbly begs Pardon, confesses her Crime, and that she had transgressed thro' Imprudence. The King of Beasts not thinking it honourable to punish him, pardoned and dismissed him. Some Days after, while the Lion was ranging in the Night Time, he dropt into a Pit. As soon as he found that he was catch'd in a Trap, he fell a roaring with a very great Noise. At whose terrible Cries the Rat running up all on a sudden, says, you have no need to fear. I will requite your great Kindness with an equal Favour. Immediately he fell to examine all the Knots and Ligatures; and when he had well observed them, by gnawing the Cords with his Teeth, he loosen'd all the Couplings, and so restor'd the Captive Lion to the Woods again.

F A B. V.

The Man and the Trees.

THEY who give Assistance to their Enemies are ruin'd.

One having forged the Iron of a Hatchet, besought the Trees to give him a Handle of hard Wood. They all order'd the wild Olive Tree to be given him. He accepted their Present, and fitting up a Handle of it, he fell a hewing down the great Oaks with his Hatchet. Whilst he was choosing those which pleas'd him, the Oak is reported to have said to the Ash, We are deservedly fell'd.

F I N I S.

person
and the
one of
them



This image shows a document page that has been severely obscured by dark, heavy ink scribbles and smudges. The markings are dense and chaotic, covering almost the entire surface of the page. In the top left corner, there is a dark, circular object, possibly a hole punch or a piece of tape. The overall appearance is one of extreme damage or intentional redaction, making any original content completely illegible.

